

PERSONS OF THE YEAR



The Muslim 500

THE WORLD'S 500 MOST INFLUENTIAL MUSLIMS

2020



بسم الله الرحمن الرحيم

The Muslim 500

THE WORLD'S 500 MOST INFLUENTIAL MUSLIMS

2020

The Muslim 500: The World's 500 Most Influential Muslims, 2020

ISBN: print: 978-9957-635-44-2

e-book: 978-9957-635-45-9

Jordan National Library

Deposit No: 2019/9/5026

20 Sa'ed Bino Road, Dabuq

PO BOX 950361

Amman 11195, JORDAN

www.rissc.jo

Set in Garamond Premiere Pro

Printed in The Hashemite Kingdom of Jordan

Calligraphy used throughout the book provided courtesy of www.FreeIslamicCalligraphy.com

Title page *Bismilla* by Mothana Al-Obaydi

Typeset by: M AbdulJaleal Nasreddin

MABDA

Contents

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

مَا عِندَكُمْ يَنفَدُ وَمَا عِندَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُم
بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ
مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

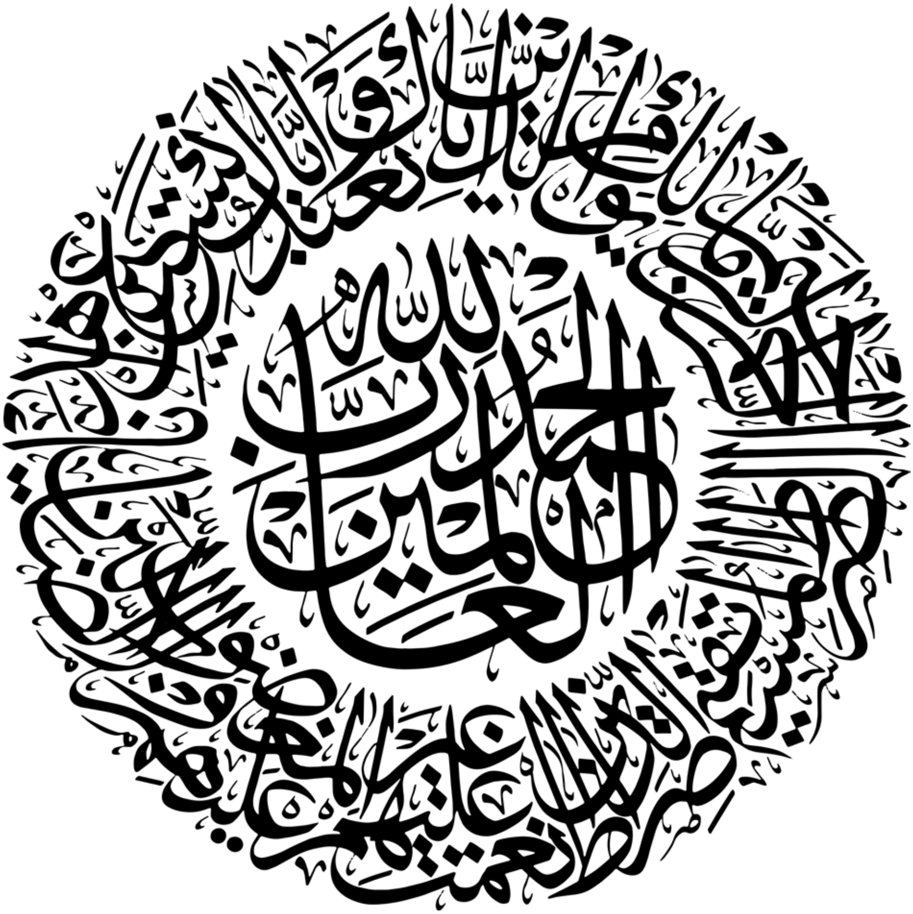
النَّحل ١٦: ٩٦ - ٩٧

صَدَقَ اللَّهُ العَظِيمُ

That which is with you will come to an end, but that which is with God remains. And He shall surely pay those who were patient, their reward according to the best of what they used to do. Whoever acts righteously, whether male or female, and is a believer, him verily We shall revive with a goodly life. And We shall surely pay them their reward according to the best of what they used to do.

The Bee, 96 - 97

INTRODUCTION



In the Name of God, the Compassionate, the Merciful:
Praise be to God; Lord of all Worlds.
The Compassionate, the Merciful.
Master of the Day of Judgement.
You alone we worship, and You alone we ask for help.
Guide us to the straight path:
the path of those whom You have favoured, not the path of those
against whom there is wrath, nor of those who are astray.

The Opening, 1 - 7

Welcome to the eleventh annual issue of *The Muslim 500: The World's 500 Most Influential Muslims*. We are very pleased that we have made it this far and that the book has evolved as it has. We thank you for all your support and suggestions and look forward to continually receiving them.

There are approximately 1.93 billion Muslims in the world today, making up 25% of the world's population, or just under one-quarter of mankind. As well as being citizens of their respective countries, they also have a sense of belonging to the 'ummah', the worldwide Muslim community.

This publication sets out to ascertain the influence some Muslims have on this community, or on behalf of the community. Influence is: any person who has the power (be it cultural, ideological, financial, political or otherwise) to make a change that will have a significant impact on the Muslim world. Note that the impact can be either positive or negative, depending on one's point of view of course. The selection of people for this publication in no way means that we endorse their views; rather we are simply trying to measure their influence. The influence can be of a religious scholar directly addressing Muslims and influencing their beliefs, ideas and behaviour, or it can be of a ruler shaping the socio-economic factors within which people live their lives, or of artists shaping popular culture. The first two examples also point to the fact that the lists, and especially the Top 50, are dominated by religious scholars and heads of state. Their dominant and lasting influence cannot be denied, especially the rulers, who in many cases also appoint religious scholars to their respective positions.

This doesn't discount the significant amount of influence from other sectors of society. The publication selects Muslim individuals from a range of categories of influence, 13 in total:

- Scholarly
- Political
- Administration of Religious Affairs
- Preachers and Spiritual Guides
- Philanthropy/Charity and Development
- Social Issues
- Business
- Science and Technology
- Arts and Culture
- Qur'an Reciters
- Media
- Celebrities and Sports Stars
- Extremists

The individuals are listed in each category according to geographical region (Middle East and North Africa, Sub-Saharan Africa, Asia, Europe, Oceania, North America, South America), then in alphabetical order by country and surname.

How to measure this influence is of course the most challenging aspect of the publication, and the one where opinions diverge the most. Influence can sometimes be gauged on a quantitative basis, the number of followers, the number of books written, the amount of sales etc., but more often it is not something measurable in quantitative terms and is more related to the qualitative and lasting effect of that influence. A combination of social metrics, public opinion (we have a month-long open call for nominations every year, and all of the suggestions are considered) and expert opinion are the basis of this attempt to measure influence. The achievements of a lifetime are given more weight than achievements within the current year. People who are trailblazers, or the lone voice in a remote area are also taken into account as we give weight to people breaking barriers and to local influence as well as global influence. This means that our list of names will change gradually, rather than dramatically, year-on-year. This list acts as an opportunity to shed some light on the many challenges and pioneering triumphs that are present at the very crux of shaping the Muslim community.

WHAT'S IN THIS ISSUE?

As well as the updated Top 50 and 450 lists, we have our regular House of Islam essay which gives an overview of Islam and its branches.

Our distinguished chief editor gives his thoughts on the Persons of the Year. We then have a contributing guest editor giving us 'A Selected Survey'. She shares her insights on events in selected countries and regions which have affected the Muslim world over the past twelve months.

Our Guest Contributions section has exclusive articles covering a wide range of issues. These are sure to stimulate thought and discussion on current pressing issues.

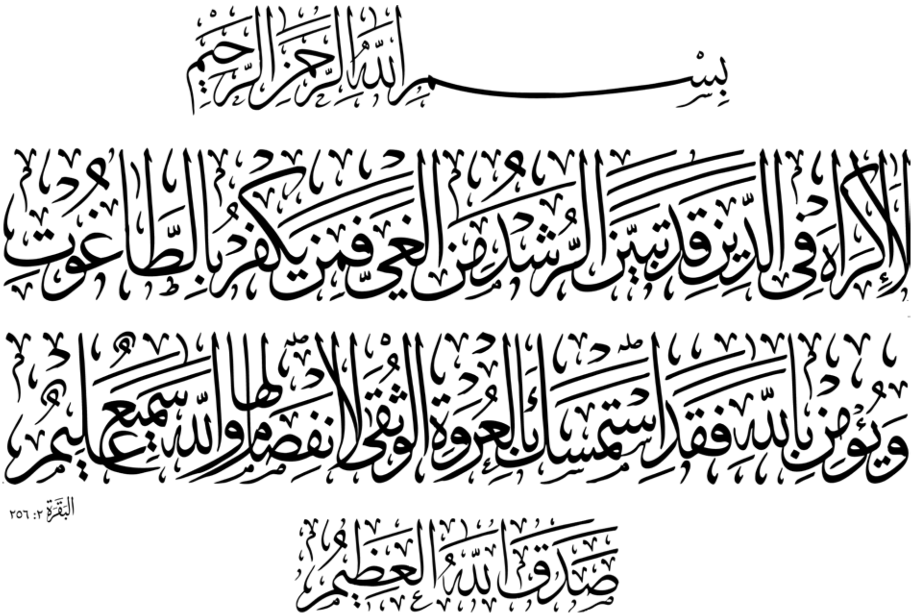
Our Book Reviews review some important books that have been published recently. The 'Major Events' section provides a timeline of the major events that have taken place over the past year.

Appendices I and II provide us with lots of statistics. Appendix I shows total population and Muslim population by country, for all the countries in the

world. Appendix II compiles a list of the highest Muslim Facebook, Twitter and Instagram users, as well as the highest in the world.

To give a richer visual experience we have also included several calligraphy pieces throughout the book, which we hope will serve as a beautiful reminder to pause and reflect as you go through the book. We have also added write-ups within the main body of the text about major initiatives (see Eco Legal Persona on page 22, the Amman Message on page 51, A Common Word on page 119, the Marrakesh Declaration on page 126, The Muslim Council of Elders on page 134, Free Islamic Calligraphy on page 142, UN World Interfaith Harmony Week on page 154, and Altafsir.com on page 167).

Our website [www.TheMuslim500.com] is a popular destination. We welcome your feedback and will take nominations for the 2021 edition through it.



There is no compulsion in religion. Rectitude has become clear from error;
so whoever disbelieves in the false deity, and believes in God, has laid
hold of the most firm handle, unbreaking; God is Hearing, Knowing.

The Cow, 256

by Professor Abdallah Schleifer



Woman of the Year

RASHIDA TLAIB, US CONGRESSWOMAN

American Congresswoman Rashida Tlaib (Democrat, Michigan) is this year's Muslim 500 Woman of the Year. She is the first Palestinian-American woman and joint first Muslim woman (along with Ilhan Omar (Democrat, Minnesota) to be elected to the American Congress as member of the House of Representatives. (see their respective bios on page 134). She took her individual oath of office with her hand on the Quran. Although she is serving her first term in office she is certainly one of the most publicized members, largely because of President Trump who has publicly accused her and three other congresswomen of colour (collectively known as 'the squad') of hating America and saying that they should "go back to where they came from"—a trope that has been used by white American nativists (a polite way to refer to racists) since the 19th century responding to waves of immigrants—Irish, Italians, Jews (overwhelmingly from Russia and Poland), Latin Americans (popularly referred to as Hispanics) ignoring or oblivious to the fact that while Tlaib's parents are Palestinian immigrants, Tlaib was born in America, so the best she could do is go back to Detroit..

Although Trump has denounced all of 'The Squad' he seems particularly obsessed with the Muslim congresswomen. They represent all that he despises. Apart from their faith, gender, and ethnic background, both are professed socialists. Tlaib is a member of the Democratic Socialists of America and Omar, while not a member of the DSA, has expressed a sympathy for democratic socialism. Both support the various welfare state measures proposed by Senator Bernie Sanders. President Trump has referred to their politics as "socialist-communist." Is Trump so ignorant not to know that first in Russia and then nearly three decades later in eastern Europe no party suffered under Communist rule as much as the Social Democrats (invariably the name of democratic socialist parties in Central and Eastern Europe)? Or is Trump malignant in his not at all exceptional indifference to the truth?

But the most malicious move undertaken by Trump against the two Congresswomen involves his aborting

Representative Rashida Tlaib listens to Representative Ilhan Omar addresses the press.



their trip to Israel and the occupied West Bank. Both women are outspoken critics of Israel and in particular of its occupation of Arab Jerusalem and the West Bank and the Israeli treatment of Palestinians in general and they support the Boycott, Divestment and Sanctions movement (BDS) movement against Israel. But even pro-Israeli American Jewish organizations did not call upon Israel to refuse them permission to visit. They were after all, members of Congress—a branch of the American government, but on the eve of their travel Trump publicly called upon Netanyahu not to admit them. Netanyahu caved, and declared on the eve of their trip that they were banned because they supported the BDS movement, as if that were a new discovery of his. A number of Senators and Congressmen, including Republicans as well as Democrats, including Jews as well as Muslims and Christians were critical of Trump's move. More than the American public, the people who are most embarrassed by Netanyahu's compliance to Trump's malignant suggestion, are the Israelis. Until this incident no people in the word were more pro-Trump than the Israeli public. So there is a certain sense of cosmic judgement to their sense of shame. Tlaib was subsequently given permission to visit her ailing 90 year grandmother in the occupied West Bank, but she declined as the permission came along with restrictive measures. Tlaib has stood her ground, undaunted by the abusive and racist comments of the President and his supporters. In September 2019, Tlaib fired back by calling for the President's impeachment, saying "Trump cannot exist as a lawless president. Please rise up. This is the time. This is a historic time in our country and we need everyone's voice". She has shown great strength and dignity in face of the huge pressure being exerted on her and this has made her an inspiration across the globe.



Man of the Year

HE IMRAN KHAN, PRIME MINISTER OF PAKISTAN

If *The Muslim 500* was in print back in 1992 and I was then Chief Editor I would have nominated Imran Khan as our Muslim Man of the Year because of his brilliant performance in cricket, which culminated in Pakistan winning the 1992 Cricket World Cup—a sport I have always admired for its combination of elegance and intense competitive play.

I also was touched when Khan launched a successful fund raising campaign to establish a hospital devoted to both the care of victims of cancer as well as research. This was his magnificent response to the loss of his mother to cancer in 1985 and given Khan's extraordinary popularity with Pakistanis both at home as well as among the large number of Pakistani expats along with his own, no doubt, generous personal contribution—he raised sufficient funds so that by 1994 the Shaoukat Khanum Memorial Cancer Hospital opened its doors in Lahore. 75 percent of its patients receive free-care.

Khan became Prime Minister of Pakistan in 2018 after 22 years devoted to building an opposition political party committed to reform; confronting Pakistan's civilian political establishment over the issue of embedded corruption and mismanagement. This and his other accomplishments are detailed in the biography that accompanies his ranking (Number 16) in this, the latest edition of *The Muslim 500*.

But what is particularly to his credit is that upon taking office in August 2018 Khan made it quite clear that one of his top priorities was to work for a lasting peace with India. He wanted to normalize relations through trade, and settling the Kashmir dispute, "the foremost impediment" in the Prime Minister's own words "to the normalization of relations between us." Both India and Pakistan are nuclear powers. And with the three past examples of conventional armed conflict in mind the Prime Minster had to be more conscious than anyone in Pakistan that in face of India's great depth in land, population and the size of its armed forces, conventional warfare was a route that would lead to disaster for Pakistan

In his first television broadcast as Prime Minister, Khan addressed not just the people of Pakistan and the world, but in particular India—Khan declared that Pakistan wanted a lasting peace with India and "if it took one step forward, we would take two steps." Khan didn't wait for that one step. A meeting between the Pakistani and Indian Foreign Ministers was arranged on the sidelines of the UN General Assembly in September 2018 but India cancelled the meeting. That September, Khan also wrote the first of his three letters to India's Prime Minister Narendra Modi calling for dialogue and lasting peace. Modi did not respond. Khan says that while all his efforts to start a dialogue were rebuffed by India, he and

his cabinet assumed that Modi's increasingly hard-lined positions and his rhetoric against Pakistan were aimed at whipping up a nationalist frenzy among the Indian voters with an eye to the Indian elections.

Khan writes that after Modi's re-election in June he congratulated him and expressed his hope that they could work together for peace, progress and prosperity in South Asia. One month later, Khan repeated his hopes in still another letter to Modi. Again Modi, as in all previous cases, chose not to respond.

Of course, there is a certain and perhaps necessary apparent naiveté to Imran's Khan's efforts for a lasting peace as demonstrated in India's openly aggressive behaviour in August 2019, imposing a military curfew in the Indian-occupied portion of Kashmir, and the arrest of thousands of Kashmiris in Occupied Kashmir and in India

As Imran Khan knows, this is not the India those of us old enough to remember and think of when we read or hear the name "India"—the India of Mahatma Gandhi, the Congress Party as led by Nehru, or the Gandhi family and their partisans. India's present Prime Minister and his own ruling party which ended Congress rule were shaped by the Hindu Supremacist movement—Rashtriya, Sawayamseval Sangh (the RSS)—Modi and several of his ministers remain members of this movement which can be described as a form of Hindu religious fascism. Modi is particularly reverent about one of the leading founders of the R.S.S. who wrote: "To keep up the purity of the race and the culture, (Hitler's) Germany shocked the world by purging the country of the Semitic Races—the Jews. National pride at its highest has been manifest here...a good lesson for us in Hindustan for us to learn and profit by."

So, this is Imran Khan's great dilemma—how do you make a much desired lasting peace with a nation governed by those who have neither interest nor need to make a lasting peace with Pakistan, and against whom any form of war would be hopeless. The answer it would seem that Khan's efforts must now focus on mobilizing global opinion, to turn a R.S.S.- led India a global pariah. With his impressive column in the *New York Times* and the sudden burst of public activity by some of Khan's touring ministers and ambassadors in America, Europe and perhaps in Asia, that appears to be now underway.

Prime Minister Imran Khan on a state visit to China



by Omayma El-Ella

To look at the state of the world this past year is to despair at the direction humankind seems to be going. Violence and oppression continue to plague many countries and peoples with ongoing Uyghur persecution in China, enduring Rohyinga displacement, India's takeover of Kashmir, and terror attacks in Sri Lanka and New Zealand. Climate change has also heightened conflict in regions such as western and central Africa, where together with weak and corrupt governments and colonial-drawn borders, competition for resources continues to fuel instability. Worldwide we all seem to be increasingly cynical of the promises made in the aftermath of WWII, that interdependent relationships between states, free trade, and the subsequent triumph of human rights and civil liberties would propel humanity forward in an epoch of prosperity and harmony. Humanity has been propelled in many areas; in educational attainment, living standards and life expectancy, but too many people have also been left behind and forgotten, and inequality has grown.

Our current age is that of the populist strongman leader. There is no question that extremist ideology is on the rise, and it has been cultivated and nurtured by populist, ultra-nationalist, and authoritarian states who pendulate from courting to actively fighting it. The populists of today have co-opted the language of liberalism and anti-colonialism, and will often talk about unifying the people whilst creating divisions by speaking of the ideal citizen who is usually from the majority demographic; the real "American", "Indian", and "Hungarian". In William Davies' *Nervous States: How Feeling Took Over the World* he writes that "democracies are being transformed by the power of feeling" and "nostalgia, resentment, anger and fear" are taking over the world. Davies' theory is that "physical pain, ageing, chronic illness and a deep sense of pointlessness" have all fed into the wave of nationalism that has taken over. People suffering in this manner may not make rational decisions, and even if they cannot stop the pain they want a reason for it. It's an interesting theory that

Soldiers detonate explosives in Jordan during the kingdom's annual multinational military exercise, Eager Lion, in August 2019.



underlies a variety of consequences of being under mental stress and physical pain—fear, entitlement, lacking a sense of control, and questioning the meaning of it all. Scapegoating others for your pain is another common consequence, and Muslim minorities are being used as fodder to ease and manipulate the anxieties of demographics experiencing the effects of neo-liberal capitalism, austerity, and climate change. There is also the problematic nature of the nation state, which does not care for centuries-old ancestral and cultural relationships between places and people but is increasingly obsessed with maintaining a single demographic hegemony and a re-writing of history. Non-state actors are just as guilty of this, with the likes of DA'ISH, Al-Qaeda, and the groups they inspire responsible for killing and driving out centuries-old communities in the Middle East and Africa.

It hasn't helped that new forms of digital communication and media in general have sensationalized and exaggerated or lied about the threat of certain groups. Twitter and Facebook both bear responsibility for allowing the spread of misinformation and hate speech in places like Myanmar, China and India. In Myanmar and Sri Lanka, much of the Buddhist violence against Muslims was sparked by fake stories spread on Facebook. A Sri Lankan presidential adviser told *The Times* after a Buddhist mob attacked Muslims over a false rumor: "the germs are ours, but Facebook is the wind". Strongman leaders also appear to be taking cues from one another, each become more audacious in their actions and testing how far they can go, whether it's India reclaiming Kashmir, mass surveillance and detainment camps in Xinjiang, or President Trump telling Muslim elected officials to "go back home". The breakdown in legitimacy of multilateral institutions like the UN and EU, as well as the retreat of leaders worldwide from the objectives of human rights and global cooperation, has emboldened a crop of leadership that fears little repercussion for its actions. Even sanctions that are meted out are counteracted with the support of other large superpowers, and superpowers are often the perpetrators of human rights violations themselves. Muslim states are in no moral position to be calling for protection of civilians in the "ummah" when they too enact many of the same oppressive tactics against their own people and other countries.

This overview sounds very depressing and despairing, and it is. However, there are tales of defiance and leadership with the likes of congresswomen Ilhan Omar and Rashida Tlaib leading the progressive wing of the Democratic party in the

Photo by US Army Sgt. Liane Hatch via the US Department of Defense





A gold mine in the Central African Republic

USA and ushering in a new era of America Muslim political leadership. Muslim political and civic participation worldwide is also at its highest, and activists are fighting back and speaking truth to power on an array of issues in many countries; anti-corruption activists in Indonesia and Malaysia, Uyghur and Rohingya advocates against persecution, and religious leaders in Africa combatting interreligious violence. They embody that incredibly profound Hadith of the Prophet ﷺ, *"Whosoever of you seen an evil, let him change it with his hand; and if he is not able to do so, then let him change it with his tongue; and if he is not able to do so, then with his heart—and this is the weakest of faith'.* The profoundness of this saying lies in the fact that we as Muslims are reminded to never normalize evil by at the very least hating it in our hearts even if we are helpless to stop it, for that normalization is what allows evil to thrive and even appear as "good". There is a silver lining in the fact that Muslims and their allies worldwide are not yet in despair and are continuing the fight for justice and humanity.

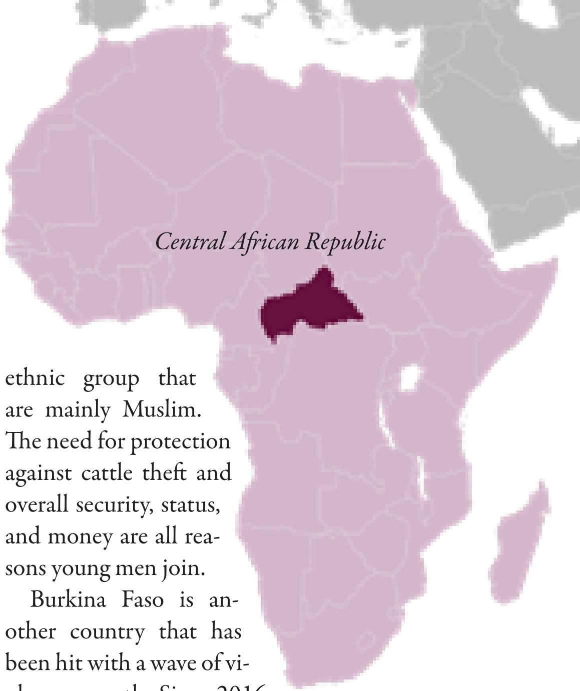
The following is an overview of some of the key events that have taken place in the Muslim world outside of the Arab region. This is not an exhaustive list by any means, and the content covers headline stories and less-known events developing in Africa and Asia that are affecting Muslims.

ONGOING CONFLICT AND INSTABILITY IN WEST AND CENTRAL AFRICA

Violence in western and central Africa remains a daily reality despite numerous peace agreements and military interventions. The Sahel region, which is made up of either Muslim majority countries or countries with significant Muslim populations, has become increasingly unstable in the past five years. The Central African Republic (CAR) is one country in this region where violence against Muslims hit headlines in 2013 when the Seleka, a group of mostly Muslim (but not Islamist) rebels, overthrew President Bozize and rampaged the city, looting and raping, sparking the creation of a counter-militia group known as the anti-Balaka, made up of mostly Christians and animists who in turn raped, killed, and burned the villages of thousands of Muslims. The UN has called the CAR conflict a "forgotten crisis", with more than a million people displaced, half of them in neighbouring countries. A silver lining has appeared with the signing of another peace agreement in February of this year in Khartoum between the CAR government and 14 militia groups (the 8th deal made so far). Despite this, acts of violence are still being committed by a range of armed groups, who have proven difficult to disband and absorb into the national regular forces. These groups continue to

acquire weapons from the Sudanese Rapid Support Forces, made up of the notorious Janjaweed militia and traffickers in Chad. Currently, the UN Mission in Central Africa (MINUSCA) has recorded around 10-70 violations of the peace agreement each week, including rapes, murders, and kidnapping. Displaced Muslims who are taking refuge in churches, mosques, the bush, and neighbouring countries are reluctant to go back to their villages despite the UN and CAR government offering to pay around 42 euros for every individual who goes back. For most, that amount will not compensate for the complete destruction of their homes, businesses, and lack of security. Another promising development, though also fraught with difficulties, is the operationalisation of the Special Criminal Court that was established in 2015. The court will try war crimes committed as far back as 2005. As with many other post-conflict justice initiatives, there is the peace vs justice dilemma, and in CAR's case this is true with the Khartoum agreement stipulating the inclusion of armed factions in government who have committed atrocities. Also, as in other post-conflict contexts, victims and perpetrators live side-by-side, and without proper guarantees of security it can be difficult for victims to come forward. Due to a lack of resources on numerous fronts—mostly psychosocial support and staff—there aren't any protection and support programmes up and running, which make bringing cases to the court difficult. Nonetheless, the very step of acknowledging the need for justice for there to be peace is commendable.

Political neglect and competition for resources are at the heart of these conflicts in CAR and in the region of the Sahel. Fifty million people in the Sahel survive on livestock rearing, and according to the UN, around 80% of the Sahel's farmland is degraded, and food production is being further undermined by rising temperatures, causing droughts and floods that last longer and are more frequent. Both pastoralists and farmers are in a desperate search for fertile pasture, which is sparking violence. In Nigeria's Middle Belt, 1,300 Nigerians were killed in the beginning of 2017 and a further 300,000 displaced due to violence between farmers and herders according to International Crisis Group. Militant Islamist groups have taken advantage of these climate conditions and weak border controls and offer status and security to those who join. There are three main groups operating in the Sahel: the Macina Liberation Front in Central Mali, Ansaroul Islam in northern Burkina Faso, and the Islamic State in the Greater Sahara. Most often recruits have come from Fulani men, a pastoralist



ethnic group that are mainly Muslim. The need for protection against cattle theft and overall security, status, and money are all reasons young men join.

Burkina Faso is another country that has been hit with a wave of violence recently. Since 2016 home-grown and nebulous militant groups situated in the northern Soum region of the country have expanded to south-western and eastern areas. Ansoural Islam is the main militant group that has a strong foothold in these parts. The roots of the conflict are not just a spill-over from neighbouring Mali, but like grievances that led to the Seleka rebels disposing of President Bozize in CAR, the lack of infrastructure, opportunity, and political and economic capital have all fed into the rise of Ansaroul Islam. Violence by both militants and the army have left thousands of people displaced and hundreds dead since January. According to human rights organisations and eyewitness accounts, the response of the military has been heavy handed, and they are guilty of committing numerous abuses that include arbitrary detention and summary executions against the civilian population, especially the Fulani, who are seen to be in cohorts with the militants.

All this instability is hitting children the most. Around 9,000 schools in eight countries have closed: Chad, Mali, the Central African Republic, Niger, the Democratic Republic of the Congo, Cameroon, Burkina Faso, and Nigeria. The UN estimates that nearly 2 million children have been forced out of an education in west and central Africa due to direct attacks on schools and general violence. These children are vulnerable to child marriages, exploitation, and kidnapping. UNICEF have reported that nearly one in four children worldwide in need of education live in ten countries in west and central Africa. There has been a region-wide response that includes the Eco-

nomic Community of West African States (ECOWAS), INTERPOL, and organisations like the International Organisation of Migration as well as French security forces, working in tandem to strengthen cross-border management and security. This holistic approach is needed on a regional scale, but if the social conditions of corruption, lack of infrastructure, and distribution of wealth are not addressed, violence will continue to fester and grow.

CHINA: ONGOING UYGHUR PERSECUTION

On 8 July 2019, Twenty-two countries—amongst them Japan, Canada, New Zealand and Sweden—mounted the first collective criticism of China's treatment of the Uyghurs in a statement to the United Nations High Commissioner for Human Rights. A substantial record of evidence gathered by numerous human rights organisations have shown an oppressive strategy designed to criminalise all forms of piety within Xinjiang targeting the Uyghur population. Police routinely conduct inspections known as *fanghuij* and look out for behaviour they deem to be extremist, such as praying, wearing hijab, and fasting during Ramadan. Xinjiang province is now a massive laboratory for Xi's government to test out its mass-surveillance technology such as facial recognition technology and forcing Uyghurs to download malware that monitors their phones for any content deemed anti-government. But the visible manifestation of these policies has been in the hundreds of camps into which more than 1,000,000 Muslims have disappeared. Before this became international news, social media accounts set up by the relatives of those whose family members had gone missing started to draw attention to what was happening. There have been reports of beatings, forced feedings of pork and alcohol, sexual abuse, and even death in these camps.

Islam has a long history in China, and current estimates show that there are around 22 million Muslims in China, with around 10 million in Xinjiang province. The Uyghurs are not the only Muslims: the Hui are the largest Muslim group, but there are around nine others. Beijing and its allies have made the point that they are not directing these policies against Muslims or Islam as these other groups are not targeted. Even though there is evidence that this is not true, and there are Hui Muslims within the camps, there are notable contextual differences. Groups like the Hui are much more dispersed throughout the country and are not that ethnically distinct from the Han Chinese. Xinjiang, like Tibet, is a strategic border region with distinct ethnic groups who, to varying degrees, have called for separatism from the Chinese state. The very extremism China claims to be fighting in its detention of over 1 million Uyghur Muslims was encouraged by Beijing in the 80s when it actively armed, trained, and recruited Uyghurs for the Mujahedeen cause in Afghanistan. China had long opposed the Soviet invasion—seeing an expansionist policy that could become a threat to China itself—and heavily stockpiled the Mujahedeen. This context is not to excuse the human rights violations against the Uyghurs, for even though there may very well be issues with separatist extremists (that the state bears some responsibility for), its policies have gone far beyond the pale in dealing with them, and almost all of those being targeted are ordinary practising Muslims. This is an attack and

A satellite image of a re-education camp in Xinjiang Uygur Autonomous Region





stage as that of a mediator, a role it has carried out between the Taliban and Afghan government.

China has declared that most of the detainees have been released, but human rights activists and Uyghur from the diaspora have contested this, saying there is no evidence of any mass releases, and that furthermore it has also been Chinese policy to force those that have been nominally freed into labour camps instead and keep them under surveillance. The rise of China and its influence on the world stage will continue to influence Muslim political leadership and its silence. It is highly unlikely that we will see moral leadership from any Muslim state on this matter. There are only so many fronts that China can fight on though, with pro-democracy protests in Hong Kong providing a beacon of hope and a crack in the authoritarian state's armour.

a message to all non-Han and non-atheistic groups that any difference that challenges Han and the state party's supremacy will not be tolerated.

What has been jarring is the signatures of a letter at the UN Human Rights council defending Xi's government policies in Xinjiang in response to the statement of the 22 countries. Around one third of the signatories are members of the Organization for Islamic Cooperation and include countries such as Saudi Arabia, the UAE, Egypt, and Pakistan. Though this is hardly surprising, as many of these countries envy China's reach and ability to detain its citizens on such a scale and are involved in their own crackdowns against perceived dissidents, there is also another sobering realization in light of this support. Most of these countries are reliant on China for economic investment and ally-ship, pivoting away from the US whose fickle business dealings often come with ideological strings attached, unlike China. Turkey was the one Muslim country that had spoken out against China's anti-Uyghur polices, but in the face of a recession and a collapsing currency it has been increasingly reliant on Chinese economic aid and partnerships, which has silenced its critique. One promising move has been Qatar's decision to remove its signature from the letter, with Ambassador Ali Al-Mansouri, Qatar's permanent representative to the UN in Geneva, stating that *"taking into account our focus on compromise and mediation, we believe that co-authorizing the aforementioned letter would compromise our foreign policy key priorities. In this regard, we wish to maintain a neutral stance and we offer our mediation and facilitation services."* It is not clear why Qatar had a change of heart. China was Qatar's third-largest trading partner in 2018, but the Gulf state has been careful to cultivate a neutral stance on the world

INDIA, PAKISTAN, AND KASHMIR

The return of the BJP Party has been a rumbling, sobering reality for many Muslims, as recent events in Kashmir and Assam state have shown. The past five years under Modi's rule have seen around 44 people lynched by Hindu supremacist cow vigilantes, changes to citizenship law to bar Muslims from living in the country, and campaigns to transform Muslim names of areas and places of worship to Hindu ones. The BJP is fuelled by a right-wing Hindu chauvinist ideology whose aim is to reshape India from a pluralist secular democracy into a Hindu *Rashtra*. It has endorsed the agenda of a collection of Hindu organisations known as the Sangh Parivar, linked to the right-wing paramilitary organisation Rashtriya Swayamsevak Sangh. They believe that India has a religious duty to overcome centuries of humiliation at the hands of numerous foes who remain in the country in the form of Muslims, Christians, communists and secularists.

Modi has successfully captured the imagination of millions of Indians with his staunch anti-corruption campaign portraying him as a devout man of humble origins, which resonated powerfully with lower-caste voters who make up the majority of India's electorate and voted overwhelmingly for the BJP. Muslims too form part of this disenfranchised mass, with a leading 2006 commission led by the Rajindar Sacha committee finding that most Muslims lacked adequate access to

education and economic opportunity. This structural inequality has only worsened under the BJP. Muslims make up the largest minority in India, yet there is not one single Muslim representative in parliament from the ruling party; the first time in India's parliamentary democratic history. The BJP has also borrowed tactics from other populist and xenophobic parties, such as creating a supportive front from the very group their policies and rhetoric harm, like the Muslim Rashtirya Manch (MRM), which started in 2002 to articulate a Muslim rationale for Hindu nationalist objectives. Instead of focusing their advocacy on improving the economic and educational lot of Muslims, they went after issues such as triple *talaq* which the supreme court banned in 2017. Not that this was not a worthy problem to tackle, but it was a convenient high-profile issue that made the BJP appear like champions of Muslim women. It stoked up stereotypes of Muslims, and there are also fears that it will blur the separation between personal laws and the state, eroding the constitutional secularism of the state. These kinds of targeted campaigns don't tackle the structural problems that facilitate these issues, and often perpetuate harmful stereotypes of an already-disenfranchised community. Most chillingly, the MRM has supported an extremely controversial BJP bill that argues it is a Hindu right to seek citizenship in India and will only provide citizenship to Hindu immigrants. This strikingly echo's Israel's own citizenship laws, a state that the BJP has become increasingly close to.

Assam state is bearing the brunt of the objectives of this bill, which is to maintain a majority Hindu demographic. By August 31st, as many as 4 million people who have considered themselves Indians for decades could have their citizenship stripped away by the state. There is still no plan for where these stateless people will go, echoing another crisis to rival that of the Rohyingas. Assam as a north-eastern state has always had a diverse populace, with Muslim and Hindu Bengalis travelling through the porous border of Bangladesh. The BJP have made the *National Register of Citizens* (NRC) a campaign priority, requiring everyone in Assam state to prove that their ancestors lived in India prior to March 24th 1971, days before Bangladesh declared independence from Pakistan. When the BJP government put together its draft NRC, 4 million people were excluded and are now left to convince the government that they are Indian or risk deportation. In April, Amit Shah, the president of the BJP, was quoted as saying on their official twitter page: "we will ensure implementation of NRC in the entire country. We will remove every single infiltrator from the country, except [Buddhists, Hindus, and Sikhs]". Where they will go and whether any of the neighbouring nations will accept them remains to be seen.

Events in Kashmir are just as sinister. On the 5th August the BJP abrogated Article 370 of the Indian constitution, which guaranteed an autonomous status to Jammu and Kashmir. They also revoked Article 35A which guaranteed protection for indigenous society from demographic transformation in the name of development, equality and national unity. The state now is open to settler colonialism like that of Israel. Kashmir has long played a role in the mythology of the Hindu state and is viewed as the next battleground against the Muslims by the Hindu far-right. Indian public opinion has supported this, and activists proudly chant "*Aab Hindu Rashtra banega*" ("We will now build a Hindu nation"). Human Rights organisations have been reporting on violent beatings and torture against Kashmiri Muslims, and state-sanctioned power outages have left hospitals without any means to administer their work. Kashmiri Muslims who resist will face more state violence and be smeared as Islamist terrorists. Many look to Pakistan for support, with Prime Minister Imran Khan calling upon the security council to uses its powers to stop India. Pakistan finds itself in a tough bind: if it supports an armed insurrection it will isolate itself on the international stage and fuel the Islamist-terrorist punditry, and if it does nothing it will isolate Muslims in Pakistan and Kashmir. It is the only country actively advocating for Kashmir. China, Pakistan's ally, has also strongly condemned India's actions but to no effect.



Pakistan has not made it easier for itself. It's silence on human rights abuses of Muslims by both of its allies China and Saudi Arabia and perceived protection of terrorist groups in the country have undermined its outrage at India's takeover of Kashmir. The context of this silence becomes clear when looking at the dire economic situation Pakistan is in, and the payment crisis it has inherited which has crippled its economy. Prime Minister Imran Khan has been on an international tour to secure investments, and has managed to secure a much needed 20 billion dollars' worth of deals from the Saudis. This comes with strings attached of course: Pakistan's support and direct involvement in the Islamic Counter-Terrorism Military coalition (IMTC) which is now headed by a former Pakistani army chief general. The aims of this "Arab NATO" are to fight the likes of DA'ISH, but their other agenda is to counter Iranian influence in the region. Pakistan plays a key strategic role here for the Saudis, as it neighbours Iran. This is tricky terrain for Imran's party, as the country is home to the second-largest Shia population in the world who overall have supported his party, but may reassess their support considering the country's clientele relationship with the Saudis. Iran, like India, is also making the case that Pakistan is a safe haven for terrorists and deliberately careless on its border security, allowing terrorist groups like Jaish al Adl to commit attacks on Iran's revolutionary guards and Indian troops in Kashmir. The clientele relationship with the Saudis is fickle as Saudi Arabia is keen to maintain good relations with India, unlike China which views India as a rival.

Despite securing loans from several countries, including Saudi Arabia, Qatar, and China, it still was not enough to stop Imran Khan from accepting an IMF bailout agreement to the sum of 6 billion dollars in July of this year; an entity he promised he would never take money from during his election campaign. His popularity amongst Pakistanis, particularly the middle classes, has waned because of his decision to increase taxes as part of the conditions of July's IMF bailout, and this is the 13th bailout package that Pakistan has received since the 80s. Furthermore, the Financial Action Task Force (FATF), an inter-governmental anti-money laundering agency, has found Pakistan non-compliant in relation to money laundering and terror financing on 32 out of 40 compliance parameters. It is now at risk of being blacklisted by the FATF if it does not address these issues and be found compliant by October. The listing by the FATF is significant, as any downgrade makes it harder to borrow money from the likes of the IMF, World Bank, Asian Development bank, and investors. It remains to be seen if Imran's overseas charm offensive and governance style will yield any visible benefits to the country in the long term.

Indian Army's Para Commandos



SRI LANKA: TERRORIST ATTACKS DEEPEN RELIGIOUS AND ETHNIC FAULT LINES

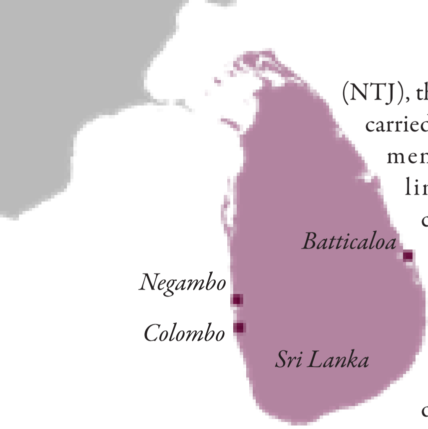
Sri Lanka suffered its worst terror attacks this year since 1996, when the civil war was still ongoing with the Liberation of Tamil Tigers of Eleam (LTTE). On the Christian holy day of Easter Sunday, 21st April 2019, three churches were targeted in suicide bombings, as well as explosions at a further four hotels and two buildings. Two-hundred and fifty-nine people died, and a further 500 were injured. The fact that these attacks were perpetrated by Sri Lankan extremist Muslims left the Muslim community reeling and dealing with the inevitable backlash. The government passed a law banning the wearing of the niqab, and mobs attacked Muslim properties, mosques, and people. Reports differ on the number of properties and individuals harmed in these riots, with some accounts saying 9 civilians were killed in the Minuwangdoa and Kurunegala districts and 540 Muslim-owned properties were destroyed overall. This violence echoes the anti-Muslim riots of 2018, where similar mob attacks by extremist Buddhists were fueled by anti-Muslim fake news on social media.

The backlash became so bad that nine Muslim cabinet ministers resigned from their positions, arguing that this was a good-faith decision to allow for transparent and unhindered investigations into alleged terrorist links to politicians and to curb the violence. Further attempts by the government to control the proliferation of coordinated mob attacks were actioned in the form of a new law banning all propagation of hate speech and fake news, with anyone found guilty of committing the crime liable to imprisonment for up to five years. Though this measure was a promising start, it was too little too late. Ever since the end of the civil war, efforts to establish harmonious relations between the Island's numerous ethnic and religious groups have been minimal. According to Amjad Saleem, a Sri Lankan political analyst, the state in its post-conflict context has failed to create an inclusive national identity or prioritise tackling the lack of trust and animosity between different groups in the country and strengthen community relations. Much of that burden has fallen on grassroots organisations and activists who lack the resources of the state. It hasn't helped that the previous government enabled an environment of impunity for perpetrators of violence and refused any serious devolution of power to other parts of Sri Lanka from the Sinhala majority in the South.

The current coalition government in Sri Lanka was voted in with strong support from minority groups in 2015, but faith in them has considerably weakened due to their failure to protect them from violence. Fissures between Prime Minister Ranil Wickremesinghe and President Maithripala Sirisena apparently led to a breakdown in communication with the intelligence services, which has demonstrated the shocking lack of cohesiveness between these vital state functions. Earlier in April, it was reported that a high-ranking police official warned the government of a potential terrorist attack by the National Thowheeth Jammath

The aftermath of the church attack in Batticaloa





(NTJ), the terrorist group that carried out the attacks, and members of the Muslim community had continuously warned the intelligence services of their fears of the group. NTJ has its roots in a wider Islamic movement during the 90s called *Tawheed* that proliferated into smaller groups, some of which took up more hardline Wahhabi-inspired ideologies. This wider movement echoed trends happening elsewhere in the Muslim world, where the rise of faster communications and petrodollar Saudi-funded Islamic education facilitated an age of renewed Islamic thought globally. Important discussions were being had on what it meant to be Muslim in Sri Lanka, as Muslim identity was caught between Tamil and Sinhalese ideas of racial purity, and Muslims were being viewed as invaders who threatened the supremacy of both demographics.

Even though it is still unclear what the genesis of these attacks were, the links to transnational Islamist terrorist groups has been established with DA'ISH claiming involvement. The attacks have puzzled much of the counter-terrorism community, as Muslims in Sri Lanka have been relatively peaceful even in the face of violence inflicted upon them at numerous stages, and the fact that the attackers came from middle and upper-class families. It may be reasonable to assume that with the intensification of identity politics and ethnic violence, and the active courtship of a determined extremist Islamist global network taking advantage of these bewildering realities and grievances, that all these elements worked in tandem to lead to such a horrific attack.

Elections are looming on the horizon, and there are fears amongst Muslims of a comeback of the Rajapasaka family. Mahinda Rajapasaka, the former wartime president, is credited with ending the civil war but was also accused of alleged war crimes in the process. He can't legally run because of constitutional term limits, but his hawkish brother Gotabhaya has been put forth as a presidential candidate: he was the former minister of defence and also accused of war crimes. The clout of the family is high amongst the majority Sinhala community, and many in the Christian community who want a strongman leader in the wake of these attacks. If the clan manages to get back in power again, is likely that we will see more ultra-nationalist rhetoric and indiscriminate clampdowns, as well as no concrete plans to support community cohesion and reconciliation.

THE ROHINGYA: A PLAN FOR RETURN?

It's been two years since more than 1 million Rohingya fled Rahkine state in Myanmar to neighboring Bangladesh, and a total of 1.5 million live in exile in Australia, Saudi Arabia, Thailand, the UAE, Malaysia, India, the UK, US, and Pakistan combined. Like India's citizenship culling in Assam state, Myanmar has enacted recent laws that require the Rohingya to provide evidence that their ancestors settled in Myanmar before the 19th century. Unlike the Uyghurs, the Rohingya's persecution by the state has led to a mass exodus and large-scale refugee crisis. The UN concluded that the military crackdown and forcible displacement in August 2017 had "genocidal intent". Horrific stories of mass rape, burnings, villages razed to the ground and shootings have left lasting trauma.

This is why despite a recent agreement between Bangladesh and Myanmar to repatriate a number of Rohingya, there is still a very deep fear of going back. The number is also pitifully low: only 3,450 refugees have been cleared from a list of 22,000 names. This seems to be a deliberate strategy by Myanmar to perhaps gain some lost credibility on the world stage whilst allowing only a tiny number back who will pose no perceived demographic or political threat. Furthermore, repatriation has been protested by many from within the refugee camps, who also say they have not been consulted on these recent plans. The UN sees this small step as a necessary and welcome acknowledgement on behalf of the Myanmar state of the right of return: a principle that few states have ever endeavored to enact for those they have pushed out, much to the continuing frustration of the UN who still uphold it as a right. Both Bangladesh and the UNHCR have stressed that return is voluntary, and no one will be forced to go back. This however, is the second attempt at repatriation. In November of 2018 attempts were made but protested heavily by the refugees, and none of the 2000 refugees approved agreed to go back voluntarily. Most now live in squalid camp conditions in Cox's Bazar, yet despite these conditions, many view this as a better alternative than returning to Myanmar. There is evidence to support the fact that the government has no real intention of safeguarding the rights of returnees, with security forces burning and destroying Ro-

hingya villages up until this year. There are no homes left for the Rohyinga to return to and the Australian Strategic Policy Institute (ASPI) concluded in a recent report that there was no evidence of "...widespread preparation for Rohingya refugees to return to safe and dignified conditions".

The Rohingya are also being viewed as unwanted guests. Bangladesh's foreign minister Abdul Momen said that Bangladesh was unable to keep bearing the economic burden of hosting the refugees, and promising a "tougher stance" on the matter with the Myanmar authorities whom Bangladesh say lack the "will" to seriously repatriate their own citizens. Considering the evidence, this latter sentiment seems to hold true. The international community has been inept in holding Myanmar to account, and unless there is a justice commission, with accountability for the crimes that have happened and fair recompense and security, there is little hope that any Rohingya will ever want to go back or expect justice if they do.

INDONESIA AND MALAYSIA: DEMOCRACY-STRONG, STRUGGLING WITH CORRUPTION

Elections in the Malay Archipelago in 2018 reminded us that there are still Muslim-majority nations where civic participation is going strong. There are feminist groups, trade unions, environmental organisations, and anti-corruption agencies in both countries that are promising signs of an outspoken civil society. After decades of widespread government corruption, the election campaigns of both Malaysia and Indonesia ran on anti-corruption pledges to end the practise and ensure accountability. The Malaysian Anti-Corruption Commission was finally able to do its work after years of obstruction, and the country made headlines after it came out that former Prime Minister Najib Razak was accused of embezzling around 540 million dollars from the sovereign fund, 1 Malaysia Development Berhard (1MDB). This state trust was set up in 2009 to help promote development and investment in Malaysia, and it raised money through bond sales and joint ventures. Much of that money was laundered and embezzled. According to the US Justice Department indictment, a number of 1MDB officials led by notorious businessman Low Taek Jhow —who was involved in the creation of 1MDB and acted as a consultant —diverted funds into personal accounts that were made to look like legitimate businesses and paid off some of that money to officials in kickbacks. This has been one of the largest financial scandals of the century, involving a convoluted web of wealthy individuals, and the stolen money ending up in real estate, Van Gogh and Picasso paintings, *the Wolf of Wall Street* film starring Leonardo DiCaprio, and 30 million dollars worth of jewellery for Razak's wife.

This global kleptocracy scandal saw to the ousting of Najib Razak in the 2018 elections and, for the first time since independence, saw the election of the opposition party led by Mahathir. Razak has been charged with 42 counts of corruption, money laundering, and breach of trust. The long-awaited court hearings for the former Prime Minister began on the 28th August and is one of five corruption trials linked to a multi-billion dollar corruption scandal that has also implicated financiers worldwide like Goldman Sachs. Coordinated investigations are taking place across Asia, Europe and the US. Switzerland and Singapore have already fined some banks for weak anti-money laundering controls, and in the US, the former Southeast Asia chairman of Goldman Sachs, Tim Leissner, admitted to bribing Malay and UAE officials to acquire bond deals for Goldman Sachs and pled guilty to conspiracy to launder money. He agreed to forfeit $43.7 million ahead of his sentencing. Malaysia has also filed criminal charges against 17 current and former employees and associates of Goldman Sachs.

There is strong public support for Mahathir taking Razak to court and cracking down on corruption in Malaysia. Mahathir has his own chequered past as prime minister for two decades, censoring journalists and dismissing human rights as universal, but his momentum in dealing with his campaign pledge to tackle corruption has rekindled his popularity in Malaysia. He has not lived up to all of his election pledges, and polls show that people are still unhappy with the state of the economy, high inflation, and ethnic discrimination under his rule, yet many are hopeful that this precedent will usher in a new age of accountability in Malaysia. Worldwide, the findings of this case will be significant as they will hopefully help close loopholes in the global financial system that facilitate corruption of this level.

Comparisons have inevitably been made with Indonesia's handling of corruption, where the public mood towards President Widodo on this matter is sourer. Indonesia has an independent anti-corruption agency called the Corruption Eradication Commission (KPK), whose anti-corruption work has been hailed as one of the best in the world, but their members have had to suffer numerous physical

attacks over the years. A horrific acid attack on corruption investigator Novel Basweden, which left him half blind, has been brought to the attention of the United Nations Human Rights Council by Amnesty International in February of this year. The strategy is to take the case internationally to put pressure on the Indonesian government to prioritise solving the case and ensuring justice. Widodo's government has been criticised for not taking the investigation and others like it seriously enough, and it is widely believed that the reason for this is because corrupt senior police and government officials are involved in these kinds of attacks.

Widodo made no specific election pledges to stop corruption, yet he is under pressure to ensure that the Commission can do its work unhindered. There are further doubts cast upon him as he was responsible for choosing the individuals for the selection committee for the upcoming KPK leadership bid who seem to have questionable ethics. One of these is inspector General Dharama Pongrekun, who had this to say to critics questioning why certain applicants had yet to submit their wealth reports: *"The wealth report is not relevant to God's law. Why? Because the concept is atheistic in its nature. The KPK created [this concept] in the first place. Rezeki [sustenance] should not be regulated by the law".* The 1999 Good Governance and Freedom from Corruption Collusion and Nepotism Law and KPK law (passed in 2002) obligate state officials to submit their wealth reports to ensure transparency. For an individual to lead an anti-corruption agency, that would seem even more pertinent, as integrity and independence are integral for the role. To attempt to use an Islamic argument against this seems audacious. Moreover, graft watchdogs have also called out several problematic candidates for the position, including one police chief who allegedly intimidated a KPK official into providing a favourable testimony, and another candidate who is also a police chief was accused of committing an ethics breach.

Widodo may not be convincing on corruption, but he has been busy with his election promises of reducing inequality and investing in Indonesia's infrastructure and development. His decision to move the capital from Jakarta to East Kalimantan on the Island of Borneo is significant. Despite most headlines implying that the key reason for the move is that Jakarta is fast-sinking, heavily polluted and gridlocked (it is), this move is equally about fundamentally transforming the balance of power and redistributing it. Right now, Jakarta is both the seat of government and business, and wealth is predominately concentrated on the island of Java. The new capital will be the seat of government while the seat of trade and commerce will remain in Jakarta. It is hoped that that this move will "spread the wealth" across the other islands where feelings of discontentment and being left behind have been running high. Tackling the causes of these sentiments will be important: violence erupted

Former Prime Minister Najib Razak (photo by Firdaus Latif)



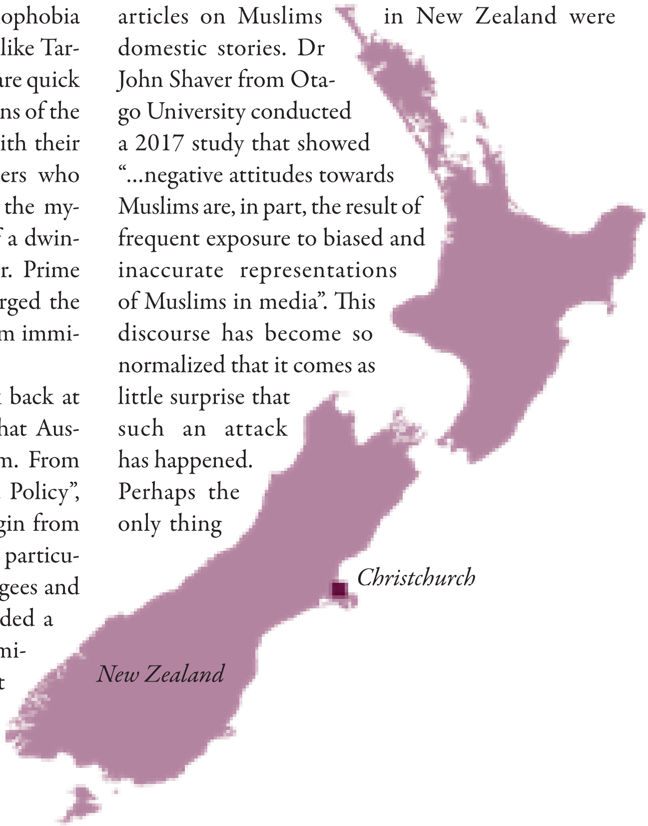
in West Papua in August where indigenous Papuans have long spoken out against racism and have been calling for self-determination, and more Indonesian Muslims are becoming attracted to puritan forms of Islam that are intolerant of difference and see corruption as a natural consequence of a secular society. Ensuring a fair and inclusive distribution of investment, equal opportunity, zero tolerance for corruption, and safeguarding the very precious biodiversity of all the islands will be the real test of Widodo's commitment for a fairer Indonesia.

ISLAMOPHOBIA IN OCEANIA

The right-wing media complex is very much at home in Australia, birth place of Rupert Murdoch, the conservative mogul who owns a variety of media groups including Fox News and newspapers in Australia that produced an incredible 2,891 negative stories about Muslims and Islam in one year alone. The Australian government has been particularly adept at mainstreaming contempt and fear of Muslims. Prime Minister Morrison was quick to condemn the terrorist attacks by Brenton Tarrant, a 28-year-old Australian who killed 51 Muslims and injured another 49 at a mosque and Islamic centre in Christchurch, New Zealand on the 15th March 2019. This was one of the deadliest attacks to ever occur in New Zealand, yet it had its roots in the Australian Islamophobia media-complex that has fostered thousands like Tarrant. Most western right-wing governments are quick to distance themselves from the violent actions of the far right, yet their complicity is apparent with their consistent messages of Muslims as "invaders who don't integrate" which fit effortlessly with the mythology of white supremacy and the fear of a dwindling demographic and "outsider" takeover. Prime Minister Morrison himself back in 2011 urged the government to address concerns over Muslim immigration when he was in opposition.

Nevertheless, one does not need to look back at the now Prime Minister's remarks to see that Australia has a long and ugly history of racism. From 1901-1966 it enforced a "White Australia Policy", which banned people of non-European origin from immigrating to Australia, and which was particularly aimed at Asians. Fears of Muslim refugees and asylum seekers in the 90s and 2000s preceded a re-election campaign based on an anti-immigration platform by the Howard government who governed Australia from 1997-2007. Current political realties echo these xenophobic fears. Fraser Anning, a former independent senator, said of the Christchurch attack that *"the real cause of bloodshed on New Zealand streets today is the immigration program that allowed Muslim fanatics to migrate to New Zealand in the first place".* Senator Pauline Hanson from the One Nation party said that Islam was a "disease" that needed to be vaccinated against. Even though Muslims make up only 2 percent of the population in Australia, 49% support a permanent ban on Muslim immigration. The proliferation of social media has only strengthened white supremacist networks. The "Muslim tide" conspiracy, which has it that Muslims will overrun majority white countries, is largely disseminated by Australian far-right groups such as the United Patriots Front, Reclaim Australia, and the Australian Defence League, and was referenced by the Christchurch terrorist in his manifesto.

It is unfortunate that these anti-Muslim sentiments have cast their shadow on New Zealand, where similar research has shown that even though Kiwis are more tolerant and accepting of diversity, they still fear Muslims. A survey of 300 people showed that 44% believed that "Muslim values were not compatible with New Zealand values" and 51% agreed that "Muslim immigrants increase the risk of terrorism". The research also showed an undeniable link between these sentiments and the media: only 10 percent of media articles on Muslims in New Zealand were domestic stories. Dr John Shaver from Otago University conducted a 2017 study that showed "...negative attitudes towards Muslims are, in part, the result of frequent exposure to biased and inaccurate representations of Muslims in media". This discourse has become so normalized that it comes as little surprise that such an attack has happened. Perhaps the only thing



that showed that there was some hope in the wake of such a heartless killing was the humanity and leadership Prime Minister Jacinda Ardern displayed and the solidarity and compassion demonstrated by the people of New Zealand: Maori *hakas* were preformed, a royal commission of inquiry set up to investigate the role of the security agencies in the wake of the attacks, and a ban on most semi-automatic weapons. The bill introduced to ban military-style weapons was passed almost unanimously, 119-1. The decisiveness and conviction demonstrated by Prime Minister Ardern has been a welcome respite from the crude populism by so many world leaders of today. Importantly, it has shown that a wise and compassionate politics that doesn't pander to the lowest-denominator of human fears and anxiety is possible.

Omayma El-Ella is a North African Swedish-born freelance consultant specialising in conflict transformation, charity governance, and leadership development. She has a BA in War Studies from Kings College London, and an MA from SOAS in Near and Middle Eastern Studies. She has over 8 years' advocacy, policy, organisational development, and research experience in relation to international humanitarian aid and development, conflict transformation, and civil society space. Her work has taken her to the post-conflict environments of Sri Lanka, Libya, Bosnia & Herzegovina and the Central African Republic. She currently resides in Alexandria, Virginia.

Flowers left in front of Al-Noor Mosque after the Christchurch shootings (photo by Nate Cull)



ECO LEGAL PERSONA

UNIVERSAL CHARTER FOR SPECIES OF FLORA & FAUNA AND ECOSYSTEM RIGHTS

www.ecolegalpersona.com

A Call

In the Name of God

Recognising the excellent work undertaken over recent decades by many individuals—particularly young people—NGOs, and governments to ensure that humanity upholds its duty as guardian and trustee of the natural world for future generations and all inhabitants of the planet, and not least so as to:

- ensure compassion, mercy and humane treatment of and towards animals;
- save living species from extinction;
- preserve ecosystems;
- stop the degradation of the environment, and
- help stop climate change;

and, in order to continue this vital work, and emphasise its importance

we, the undersigned, humbly propose that aninternational legal charter of rights be developed,

- that enshrines the general principle that all animals and all sentient natural beings may not be subjected to cruelty or wanton mistreatment by humans or their machines or artificial intelligence (as was nobly proposed in detail by the Committee for the Convention for the Protection of Animals, April 4th 1988 by Bill Clark, Professor David Favre and Stanley Johnson, but taking into consideration changes in circumstances and lessons learnt since then);
- that establishes that every natural species of living creature has an inherent right to exist and may not be wiped out or made extinct qua species by human beings, or their machines or artificial intelligence;
- that facilitates national governments and/or legally responsible relevant authorities to declare as protected from human interference or exploitation in perpetuity identified ecosystems, oceans, seas, rivers, lakes, glaciers, icebergs, islands, national parks, deserts, plains, jungles, forests, old-growth trees, mountains, mountain tops, hills, ranges of mountains or hills, or other similar ecological entities, such as the government of New Zealand has done with the Whanganui River in 2017 (and before it with the Te Urewera hill country), and such as the Supreme Court of India has subsequently done with the Ganges and Yamuna rivers.

This charter, if adopted, (in countries that voluntarily choose to adopt it) should afford a legal basis to litigate in defence of these fundamental rights thereby ensuring the protection and preservation of these species and ecosystems.

Furthermore, we call on all people everywhere who have the means to celebrate their own birthdays and their dependants' birthdays by annually planting a tree of their choice, and endeavouring to ensure its survival and flourishing for the rest of their lives, and we call on governments and relevant authorities to facilitate this.

We, the undersigned, affirm that these principles are entirely in accordance with our own religious traditions—and not contradicted by them—and that in light of the current global situation of climate emergency, they are necessary in order to prevent the extinction of life as we know it on the planet earth.

Signed by:

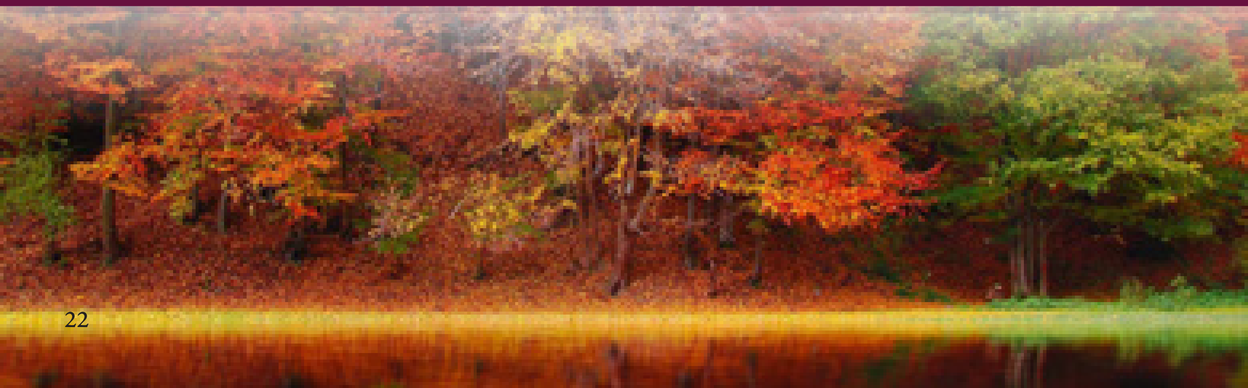
The Dalai Lama

Prof Alberto Melloni

HRH Prince Ghazi bin Muhammad

Dr Chinmay Pandya

Singapore, 22.6.19



THE HOUSE OF ISLAM

I. THE HOUSE OF ISLAM

This section reprinted by permission of Vincenzo Oliveti © 2001
(with the exception of President Obama's speech)

The religion of Islam is based on belief in the One God (who in Arabic is called Allah). It was founded by the Prophet Muhammad (570-632 CE) in the ancient cities of Makkah and Madinah, in the west coast of the Arabian Peninsula (known as the Hijaz). God revealed to the Prophet Muhammad the Holy Qur'an, the Sacred Book of Islam. The religion this created, however, was not a new message but simply a final restatement of God's messages to the Hebrew Prophets and to Jesus.

The Holy Qur'an says:

Say ye: we believe in God and that which is revealed unto us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and the Tribes, and that which Moses and Jesus received, and that which the Prophets received from their Lord. We make no distinction between any of them, and unto Him we have submitted. (2:136)

Moreover, the Holy Qur'an did not exclude the possibility of revelations other than those that were given to the Prophets mentioned in the Bible (and thus did not exclude the possibility of other genuine ancient religions other than Judaism, Christianity and Islam). God says, in the Holy Qur'an:

Verily we have sent Messengers before thee [O Muhammad]. About some of them have we told thee, and about some have we not told thee . . . (40:78).

And verily we have raised in every nation a Messenger [proclaiming]: serve God and shun false gods . . . (16:36).

THE ESSENCE OF ISLAM

The essence and substance of Islam can be easily summed up by three major principles (which are also successive stages in the spiritual life): Islam (meaning 'submission to God's will'); Iman (meaning 'faith in God'), and Ihsan (meaning 'virtue through constant regard to, and awareness of, God'). The second Caliph, the great 'Umar ibn al Khattab, related that:

One day when we were sitting [in Madinah] with the Messenger of God [the Prophet Muhammad] there came unto us a man whose clothes were of exceeding whiteness and whose hair was of exceeding blackness, nor were there any signs of travel upon him, although none of us knew him. He sat down knee upon knee opposite the Prophet, upon whose thighs he placed the palms of his hands, saying: 'O Muhammad; tell me what is the surrender (Islam)'. The Messenger of God answered him saying: 'The surrender is to testify that there is no god but God and that Muhammad is God's Messenger, to perform the prayer, bestow the alms, fast Ramadan and make if thou canst, the pilgrimage to the Holy House.' He said, 'Thou hast spoken truly,' and we were amazed that having questioned him he should corroborate him. Then he said: 'Tell me what is faith (Iman)'. He answered: 'To believe in God and His Angels and his Books and His Messengers and the Last Day [the Day of Judgement], and to believe that no good or evil cometh but by His Providence.' 'Thou hast spoken truly,' he said, and then: 'Tell me what is excellence (Ihsan).' He answered: 'To worship God as if thou sawest Him, for if Thou seest Him not, yet seeth He thee.' 'Thou hast spoken truly,' he said... Then the stranger went away, and I stayed a while after he had gone; and the Prophet said to me: 'O 'Umar, knowest thou the questioner, who he was?' I said, 'God and His Messenger know best.' He said, 'It was Gabriel [the Archangel]. He came unto you to teach you your religion.'[1]

Thus Islam as such consists of 'five pillars': (1) the Shahadatayn or the 'two testimonies of faith' (whose inward meaning is the acknowledgement of God).

(2) The five daily prayers (whose inward meaning is the attachment to God). (3) Giving alms or Zakat—one-fortieth of one's income and savings annually to the poor and destitute (whose inward meaning is the detachment from the world). (4) Fasting the Holy month of Ramadan annually (whose inward meaning is detachment from the body and from the ego). (5) Making the Hajj (whose inner meaning is to return to one's true inner heart, the mysterious square, black-shrouded Ka'ba in Makkah being the outward symbol of this heart). Thus also Iman as such consists of belief in all the essential doctrines of religion (and

1 Sahih Muslim, 'Kitab al Iman', 1, N.I. (The Hadiths of the Prophet ﷺ, like all sacred texts, are written above in italics).

the inner meaning of this is that one should not go through the motions of religion and of the five pillars of Islam blindly or robotically, but rather have real faith and certainty in one's heart). Thus, finally, *Ihsan* as such consists in believing that God always sees us, and therefore that one must be virtuous and sincere in all one's actions. In this connection the Prophet said: '*By Him in whose Hand is my Life, none of you believes till he loves for his neighbour what he loves for himself*'.[2] In summary, we could say that the essence of Islam is exactly the Two Commandments upon which Jesus said hangs all the Law and the Prophets:

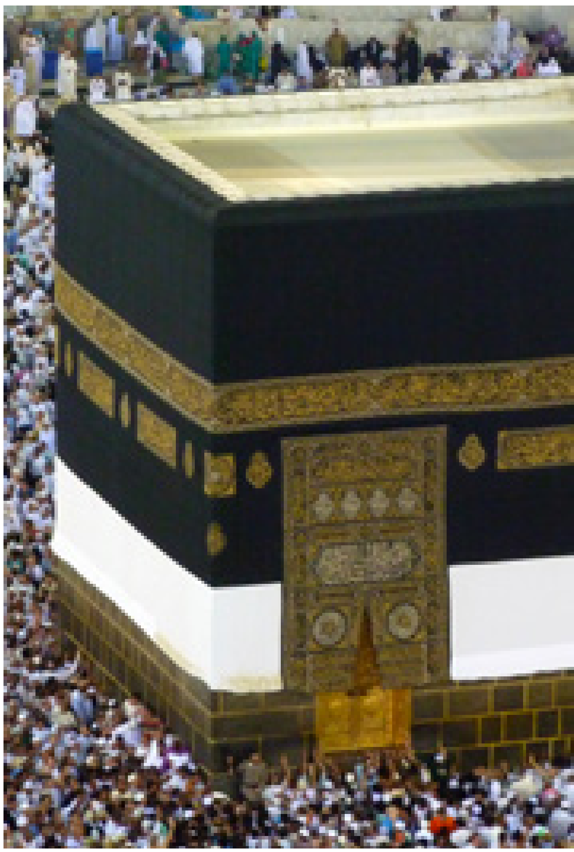
> And Jesus answered him, The first of all commandments is…the Lord our God is one Lord; And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy understanding, and with all thy strength: this is the first commandment. And the second commandment is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.[3]

THE CANON OF ISLAM

Islam does not, like Christianity, have a clergy. There is no temporal or even spiritual institute that holds it together or unifies it. So how has it held together—and indeed, flourished—for the last fourteen centuries approximately, when its scholars and temporal policymakers keep changing and dying out over time? How has it remained so homogeneous that the Islam of 1900 CE was doctrinally exactly the same as the Islam of 700 CE? Where have its internal checks and balances come from?

The answer is that Islam has a traditional canon:[4] a collection of sacred texts which everyone has agreed are authoritative and definitive, and which 'fix' the principles of belief, practice, law, theology and doctrine throughout the ages. All that Muslim scholars (called *ulema* and muftis or sheikhs and imams) have left to do is to interpret these texts and work out their practical applications and details (and the principles of interpretation and elaboration are themselves 'fixed' by these texts), so that in Islam a person is only considered learned to the extent that he can demonstrate his knowledge of these texts. This does not mean that Islam is a religion of limitations for these texts are a vast ocean and their principles can be inwardly worked out almost infinitely in practice. It does mean, however, that Islam is 'fixed' and has certain limits beyond which it will not go. This is an extremely important concept to understand, because misunderstanding it, and setting aside the traditional canon of Islam, leads to people killing and assassinating others in the name of religion. The traditional canon of Islam is what protects not just the religion of Islam itself, but the world (including Muslims themselves) from terrorism, murder and oppression in the name of Islam. The canon is Islam's internal check and balance system; it is what safeguards its moderation; it is 'self-censorship' and its ultimate safety feature.

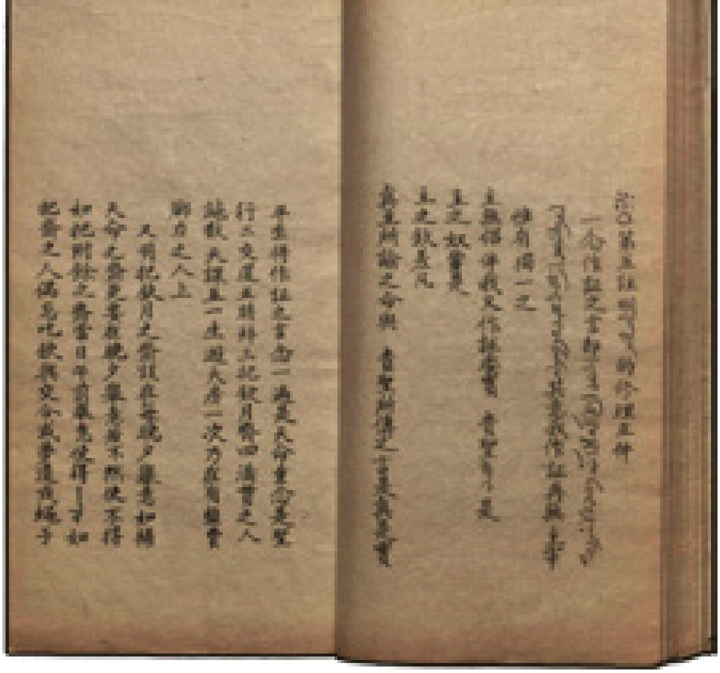
To be more specific, the traditional Sunni Islamic Canon starts with the Qur'an itself; then the great traditional Commentaries upon it (e.g. Tabari; Razi; Zamakhshari/Baydawi; Qurtubi; Jalalayn; Ibn Kathir; Nasafi; and al Wahidi's *Asbab al Nuzul*); then the eight traditional collections of Hadith, the sayings of the Prophet, (e.g. Muslim; Bukhari; Tirmidhi; Ibn Hanbal, al Nasa'i; Al-Sijistani; Al-Darimi and Ibn Maja); the later Muhaddithin, or Traditionists



2 Sahih Muslim, 'Kitab al Iman', 18, n. 72.

3 The Gospel according to Mark 12:29 –31. (See also Deuteronomy 6:5; and Matthew 22:37– 40).

4 Even the English word 'canon' comes from the Arabic word *kanun* meaning 'law' or 'principle'.



(e.g. Bayhaqi; Baghawi; Nawawi and ‘Asqalani); then the traditional biographical and historical works of Sira (Ibn Ishaq, Ibn Sa‘d, Waqidi; Azraqi; Tabari; and Suhayli); the *Risala* of Al-Shafi‘i: the *Muwatta’* of Imam Malik; the *Ihya’ ‘Ulum al Din* of Ghazali; Ash‘arite and Maturidian theology; the (original) ‘Aqida of Tahawi; Imam Jazuli’s *Dala’il al-Khayrat*, and finally—albeit only extrinsically—Jahiliyya poetry (as a background reference for the semantic connotations of words in the Arabic language). We give a specific (but not exhaustive) list here in order to minimize the possibility of misunderstanding.

ISLAM IN HISTORY

It is evidently not possible to do justice to the role of Islam in world history, thought and civilisation in a few words, but the following paragraph by Britain’s Prince Charles attempts it:

‘The medieval Islamic world, from Central Asia to the shores of the Atlantic, was a world where scholars and men of learning flourished. But because we have tended to see Islam as the enemy, as an alien culture, society, and system of belief, we have tended to ignore or erase its great relevance to our own history. For example, we have underestimated the importance of eight hundred years of Islamic society and culture in Spain between the 8th and 15th centuries. The contribution of Muslim Spain to the preservation of classical learning during the Dark Ages, and to the first flowerings of the Renaissance, has long been recognised. But Islamic Spain was much more then a mere larder where Hellenistic knowledge was kept for later consumption by the emerging modern Western world. Not only did Muslim Spain gather and preserve the intellectual content of ancient Greek and Roman civilisation, it also interpreted and expanded upon that civilisation, and made a vital contribution of its own in so many fields of human endeavour—in science, astronomy,

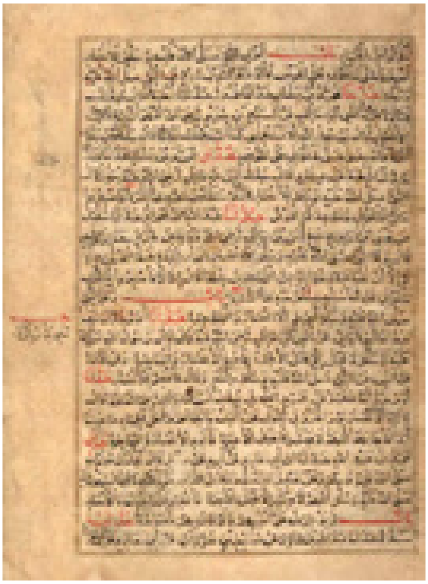
TOP LEFT: Manuscript pages of *A Sketch of the Islamic Law* by Ma Boliang (1640–1711 CE), an influential Islamic scholar from Jining, China. Islamic scholars who authenticated the work include Li Yongshou, Wen Yingshi, Yang Jiu’en, Ma Minggao, and Ma Zhilin.
TOP RIGHT: A manuscript page from *Sahīh al-Bukhārī* from the National Library of Bulgaria dated 407 AH (1017 CE).
BELOW: Alhambra Palace in Spain



mathematics, algebra (it self an Arabic word), law, history, medicine, pharmacology, optics, agriculture, architecture, theology, music. Averroes [Ibn Rushd] and Avenzoor [Ibn Zuhr], like their counterparts Avicenna [Ibn Sina] and Rhazes [Abu Bakr al Razi] in the East, contributed to the study and practice of medicine in ways from which Europe benefited for centuries afterwards.'[5]

On 4 June, 2009, US President Barack Obama said the following at Cairo University:

> 'As a student of history, I also know civilisation's debt to Islam. It was Islam—at places like Al-Azhar—that carried the light of learning through so many centuries, paving the way for Europe's Renaissance and Enlightenment. It was innovation in Muslim communities that developed the order of algebra; our magnetic compass and tools of navigation; our mastery of pens and printing; our understanding of how disease spreads and how it can be healed. Islamic culture has given us majestic arches and soaring spires; timeless poetry and cherished music; elegant calligraphy and places of peaceful contemplation. And throughout history, Islam has demonstrated through words and deeds the possibilities of religious tolerance and racial equality.
>
> I also know that Islam has always been a part of America's story. The first nation to recognize my country was Morocco. In signing the Treaty of Tripoli in 1796, our second President, John Adams, wrote, 'The United States has in itself no character of enmity against the laws, religion or tranquility of Muslims.' And since our founding, American Muslims have enriched the United States. They have fought in our wars, they have served in our government, they have stood for civil rights, they have started businesses, they have taught at our universities, they've excelled in our sports arenas, they've won Nobel Prizes, built our tallest building, and lit the Olympic Torch. And when the first Muslim American was recently elected to Congress, he took the oath to defend our Constitution using the same Holy Koran that one of our Founding Fathers—Thomas Jefferson—kept in his personal library.'[6]



5 HRH the Prince of Wales, 'Islam and the West', a lecture given at the Sheldonian Theatre, Oxford on October 27th, 1993, pp.17–18.

6 Barack Obama's speech in Cairo, 'Remarks by the President on a New Beginning' June 4, 2009.



II. MAJOR DOCTRINAL DIVISIONS WITHIN ISLAM

Sunni Theology

1) ASH'ARI AND MATURIDI SCHOOLS: SUNNI ORTHODOXY[1]

These two schools of doctrine are followed by the bulk of Sunni Muslims and differ only in minor details.

Ash'ari School: This school is named after the followers of the 9th century scholar **Abu al Hasan al Ash'ari** (874–936 CE) and is widely accepted throughout the Sunni Muslim world. They believe that the characteristics of God are ultimately beyond human comprehension, and trust in the Revelation is essential, although the use of rationality is important.

Maturidi School: This school is named after the followers of the 9th century scholar **Muhammad Abu Mansur al Maturidi** (853–944 CE) and has a wide following in regions where Hanafi law is practiced. They have a slightly more pronounced reliance on human reason.

2) SALAFI SCHOOL

This school was developed around the doctrines of 18th century scholar **Muhammad ibn Abd al Wahhab** (1703–1792 CE). Salafis have specific doctrinal beliefs, owing to their particular interpretation of Islam, that differentiate them from the majority of Sunnis, such as a literal anthropomorphic interpretation of God. Salafis place a great emphasis on literal interpretation of the Qur'an and *Hadith*, with skepticism towards the role of human reason in theology.

3) MU'TAZILI SCHOOL

This school was developed between the 8th and 10th centuries. Although it is traced back to **Wasil ibn Ata** (d. 748 CE) in Basra, theologians **Abu al Hudhayl Al-'Allaf** (d. 849 CE) and **Bishr ibn al Mu'tamir** (d. 825 CE) are credited with formalizing its theological stance. Mu'tazili thought relies heavily on logic, including Greek philosophy. Although it no longer has a significant following, a small minority of contemporary intellectuals have sought to revive it. Mutazilites believe that the Qur'an was created as opposed to the Orthodox Sunni view that it is eternal and uncreated. Moreover they advocate using rationalism to understand allegorical readings of the Qur'an.

1 Orthodoxy in Islam is based on verse 2:285 of the Holy Qur'an, and has been best defined by the historical 2005 international Islamic consensus on the 'three points' of the Amman Message (see: the Amman Message at the end of this section)

Shi'a Theology

1) THE TWELVER SCHOOL

The infallibility (*'Ismah*) of the Twelve Imams descended from the family of the Prophet (*Ahl al-Bayt*) who are believed to be the spiritual and rightful political authorities of the Muslim community (*Umma*). The twelfth Imam, the Mahdi, is believed to be in occultation to return in the future.

2) ISMA'ILI SCHOOL

The Qur'an and *Hadith* are said to have truths lying with a single living Imam, descended directly from the Prophet. Also known as 'seveners' for their belief that Isma'il ibn Ja'far was the seventh leading-Imam of the Muslim community.

3) ZAIDI SCHOOL

The infallibility of the Twelve Imams and the notion of occultation are rejected in favour of accepting the leadership of a living Imam. The Imamate can be held by any descendant of the Prophet (*Sayyid*). Also known as 'fivers' by other Muslims for their belief that Zayd ibn Ali was the fifth leading-Imam of the Muslim community.

Ibadi Theology

IBADI SCHOOL

Ibadis believe that God created the Qur'an at a certain point in time, and that God will not be seen on the Day of Judgment. They also believe in the eternal nature of hell for all those who enter it.

III. IDEOLOGICAL DIVISIONS

TRADITIONAL ISLAM

(90% of the world's Muslims)

Also known as Orthodox Islam, this ideology is not politicized and largely based on consensus of correct opinion—thus including the Sunni, Shiʿa, and Ibadi branches of practice (and their subgroups) within the fold of Islam, but not groups such as the Druze or the Ahmadiyya, among others.

ISLAMIC FUNDAMENTALISM

(9% of the world's Muslims)
(8% Salafi; 1 % Ikhwan)

This is a highly politicized religious ideology popularised in the 20^{th} century through movements within both the Shiʿa and Sunni branches of Islam—characterised by aggressiveness and a reformist attitude toward traditional Islam.

ISLAMIC MODERNISM

(1% of the world's Muslims)

Emerging from 19th century Ottoman Turkey and Egypt, this subdivision contextualized Islamic ideology for the times—emphasizing the need for religion to evolve with Western advances.

IIIA. TRADITIONAL ISLAM

SUNNI
(90% of the world's traditional muslims)
The largest denomination of Muslims referred to as *Ahl as Sunnah wa'l Jama'h* or 'people of the prophetic tradition and community'—with emphasis on emulating the life of the last Prophet, Muhammad.

SCHOOLS OF SUNNI ISLAMIC LAW

Hanafi
(45%)
Named after the followers of Imam Abu Hanifa (699–767 CE/ 89–157 AH) in Iraq.

Shafi'i
(28%)
Named after the followers of Imam al Shafi'i (767–820 CE/ 150–204 AH) in Madinah.

Maliki
(15%)
Named after the followers of Imam Malik (711–795 CE/ 93–179 AH) in Madinah.

Hanbali
(2%)
Named after the followers of Imam Ahmad bin Hanbal (780–855 CE/ 164–241 AH) in Iraq.

SHI'A

(9.5% of the world's traditional Muslims)

The second-largest denomination of Muslims referred to as *Shi'atu 'Ali* or 'the party of Ali,' the fourth caliph of Islam and first Imam in Shi'ism.

BRANCHES OF SHI'A ISLAM

Zaidis (Fivers)
(Less than 1%)
Named after the followers of Imam Zaid ibn 'Ali (695–740 CE) in Madinah.

Twelvers
(8%)
Named after the followers of Imam Ja'far al Sadiq (702–765 CE/ 83–148 AH) in Madinah.

Isma'ilis (Seveners)
(Less than 0.5%)
Named after the followers of Muhammad ibn Ismail (746–809 CE/128–193 AH) in Madinah.

SCHOOLS OF ISLAMIC LAW FOR TWELVER SHI'A

Usuli

99% of Twelvers. This dominant school favors the use of *ijtihad*, independent legal reasoning, with an emphasis on four accepted collections of *Hadith*. Derive legal opinions from living *ayatollahs*, or *mujtahids*, whose rulings become obligatory. *Taqlid*, the practice of following rulings without questioning the religious authority, is a core tenet of this school. The name Usuli is derived from the Arabic term *usul* meaning 'principle'.

Akhbari

Akhbaris reject the use of ijtihad or reasoning, and do not follow marjas who practice ijtihad. They also prohibit exegesis of the Qur'an. Derive legal rulings from the Qur'an, Hadith, and consensus. The name Akhbari is derived from the Arabic term akhbar meaning 'traditions'. They can trace their roots to the followers of Muhammad Amin Astarabadi (d. 1627 CE). Akhbaris continue to exist to this day, although in small, concentrated pockets, particularly around Basra, Iraq.

Ibadi

(0.5% of the world's traditional Muslims)

The Ibadi school has origins in and is linked to the Kharijites, but the modern day community is distinct from the 7th century Islamic sect. It was founded after the death of Prophet Muhammad and is currently practiced by a majority of Oman's Muslim population. Also found across parts of Africa.

MYSTIC BROTHERHOODS

Although reliable statistics are not available for the millions of Muslims who practice Islamic mysticism, it has been estimated that 25% of adult Sunni Muslims in 1900 CE participated in these brotherhoods as either *murids* (followers of the Sufi guide of a particular order) or *mutabarrikin* (supporters or affiliates of a particular Sufi order).

SUNNI ORDERS

Naqshbandiyya
Founded by Baha al Din Naqshband (d. 1389 CE) in Bukhara, modern day Uzbekistan. Influence: popular from China to North Africa, Europe and America.

Qadiriyya
Founded by scholar and saint 'Abd al Qadir al Jilani (1077–1166 CE) in Baghdad, Iraq. Influence: stretches from Morocco to Malaysia, from Central Asia to South Africa.

Tijaniyya
Ahmad al Tijani (d. 1815 CE) who settled and taught in Fez, Morocco. Influence: major spiritual and religious role in Senegal, Nigeria, Mauritania and much of Sub-Saharan Africa.

Shadhiliyyah
Founded by the Moroccan saint Abu'l-Hassan al Shadili (d. 1258 CE). Influence: most influential in North Africa and Egypt.

Kubrawiyya
(d. 1221 CE) from Khawarzm, modern day Uzbekistan. Influence: mostly present across Central Asia.

Suhrawardiyya
Founded by Persian scholar Abu Najib Suhrawardi (d. 1168 CE) in Iraq. Influence: a strong presence in India.

Chishtiyya
Founded by the Persian saint Mu'in al Din Chishti (d. 1236 CE) Khurasan. Influence: highly influential in India.

Mawlawiyya
A Turkish order founded by the Persian saint and poet Jalal al Din Rumi (d. 1273 CE). Influence: mainly in Turkey.

Rifa'iyya
Founded by Ahmad ibn 'Ali al Rifa'i (d. 1182 CE) in southern Iraq. Influence: widely practiced across the Muslim world with a strong presence in Egypt.

Yashrutiyya
Founded by 'Ali Nur al Din al Yashruti (d. 1892 CE) in Palestine. Influence: strong presence in Syria and Lebanon.

Badawiyya
An Egyptian order founded by the Moroccan saint Ahmad al Badawi (d. 1276 CE), considered by many as the patron saint of Egypt. Influence: active role in Egypt and the Sudan.

Khalwatiyya
A Turkish order founded by the Persian saint 'Umar al Khalwati (d. 1397 CE). Influence: wide presence in the Balkans, Syria, Lebanon and North Africa.

SHI'A ORDERS

Irfan
Irfan, which means 'knowing' in Arabic and 'most beautiful and knowledgeable person' in Pashto, is Shi'a mysticism. **Mulla Sadr al Din Muhammad Shirazi** (1571–1636 CE) from Iran is considered a leading Shia theorist of *Irfan*.

IIIB. ISLAMIC FUNDAMENTALISM

SUNNI

Muslim Brotherhood

The Muslim Brotherhood, or Al-Ikhwan Al-Muslimeen is a transnational Sunni movement, with no particular ideological adherence. It is the largest political opposition organisation in many Arab states, particularly in Egypt where it was founded in opposition to colonial rule by Hassan al Banna in 1928. Al Banna originally sought to revive Muslim culture from its position of exploitation under colonial rule, through charitable and educational work, to bring Islam into a central role in people's life. Sayyid Qutb (1906–1966 CE) was also a leading member of the Egyptian Muslim Brotherhood in the 50s and 60s.

Wahhabism/Salafism

Wahhabism/Salafism are terms used interchangeably to refer to a particular brand of Islam. Salaf, meaning predecessors, refers to the very early practice of Islam by Muhammad and his immediate successors. Salafism seeks to revive the practice of Islam as it was at the time of Muhammad and can be critical of too much emphasis being placed on thinkers from after this period. Muhammad ibn 'Abd al Wahhab (1703–1792 CE) was an important figure in the resurrection of this ideology therefore Salafism is often simply known as Wahhabism.

SHI'A

Revolutionary Shi'ism

Revolutionary Shi'ism is an ideology, based on the teachings of the late Ayatollah Ruhollah Khomeini (1902–1989 CE), which shares many similarities with Marxist revolutionary thought. Khomeini believed that the only way to secure independence from colonial or imperial forces was through the creation of a Shi'a state, under the idea of Velayat-e Faqih (Guardianship of the Jurist). This means that all politics is subject to the opinion of the Supreme Leader who is responsible for the continued success of the revolution. It is only practiced in Iran.

IIIC. ISLAMIC MODERNISM

Islamic modernism is a reform movement started by politically-minded urbanites with scant knowledge of traditional Islam. These people had witnessed and studied Western technology and socio-political ideas, and realized that the Islamic world was being left behind technologically by the West and had become too weak to stand up to it. They blamed this weakness on what they saw as 'traditional Islam,' which they thought held them back and was not 'progressive' enough. They thus called for a complete overhaul of Islam, including—or rather in particular—Islamic law (*sharia*) and doctrine (*aqida*). Islamic modernism remains popularly an object of derision and ridicule, and is scorned by traditional Muslims and fundamentalists alike.

بسم الله الرحمن الرحيم

وأن ليس للإنسان إلا ما سعى

النجم ٥٣: ٣٩

صدق الله العظيم

And that man shall have only what he strives for

The Star, 39

THE TOP 50

The Top 50

1. HE Justice Sheikh Muhammad Taqi Usmani
   Scholar and Deobandi Leader (6)

2. HE Grand Ayatollah Hajj Sayyid Ali Khamenei
   Supreme Leader of the Islamic Republic of Iran (4)

3. HH General Sheikh Mohammed bin Zayed Al-Nahyan
   Crown Prince of Abu Dhabi and Deputy Supreme Commander of the UAE Armed Forces (15)

4. HM King Salman bin Abdul-Aziz Al-Saud King of Saudi Arabia
   Custodian of the Two Holy Mosques (2)

5. HM King Abdullah II Ibn Al-Hussein
   King of the Hashemite Kingdom of Jordan, Custodian of the Holy Sites in Jerusalem (3)

6. HE President Recep Tayyip Erdogan
   President of the Republic of Turkey (1)

7. HM King Mohammed VI
   King of Morocco (5)

8. HE Grand Ayatollah Sayyid Ali Hussein Sistani
   Marja of the Hawza, Najaf, Iraq (7)

9. HE Sheikh Al-Habib Umar bin Hafiz
   Scholar and Director of Dar Al Mustafa, Tarim, Yemen (8)

10. HM Sultan Qaboos bin Sa'id Al-Sa'id
    Sultan of Oman (12)

11. Sheikh Salman Al-Ouda
    Scholar and Preacher (10)

12. HH Emir Sheikh Tamim bin Hamid Al-Thani
    Emir of Qatar (19)

13. HE President Joko Widodo
    President of Indonesia (16)

14. HE Sheikh Dr Ahmad Muhammad Al-Tayyeb
    Grand Sheikh of the Al-Azhar University, Grand Imam of Al-Azhar Mosque (9)

15. HE Sheikh Abdullah bin Bayyah
    Scholar and President of the Forum for Promoting Peace in Muslim Societies (11)

16. HE Imran Khan
    Prime Minister of Pakistan (29)

17. HE President Muhammadu Buhari
    President of Nigeria (17)

18. HE Sheikh Dr Ali Gomaa
    Former Grand Mufti of the Arab Republic of Egypt (18)

19. Professor KH Said Aqil Siradj
    Chairman of Indonesia's Nahdlatul Ulama (20)

20. HRE Amirul Mu'minin Sheikh As-Sultan Muhammadu Sa'adu Abubakar III
    Sultan of Sokoto (21)

21. Seyyed Hasan Nasrallah
    Secretary-General of Hezbollah (23)

22. Sheikh Habib 'Ali Zain Al Abideen Al-Jifri
    Preacher and Director General of the Tabah (24)

23. Sheikh Hamza Yusuf Hanson
    Teacher and Co-Founder of Zaytuna College (25)

24. HRH Crown Prince Muhammad bin Salman bin Abdul-Aziz Al-Saud
    Crown Prince of Saudi Arabia (13)

25. Sheikh Ahmad Tijani bin Ali Cisse
    Leader of the Tijaniyya Sufi Order (22)

26. HE Sheikh Abdul-Aziz ibn Abdullah Aal Al-Sheikh
Grand Mufti of the Kingdom of Saudi Arabia (26)

27. Sheikha Munira Qubeysi
Leader of the Qubeysi (27)

28. Maulana Mahmood Madani
Leader and Executive Member of Jamiat Ulema-e-Hind, India (32)

29. Sheikh Mustafa Hosny
Preacher (34)

30. Sheikh Usama Al-Sayyid Al-Azhari
Scholar (35)

31. HH Shah Karim Al-Hussayni
The Aga Khan IV, 49th Imam of Ismaili Muslims (36)

32. HE Sheikh Dr Yusuf Al-Qaradawi
Head of the International Union of Muslim Scholars (30)

33. Habib Luthfi bin Yahya
Preacher (37)

34. Sheikh Abdul-Malik Al-Houthi
Leader of the Houthi (38)

35. Sheikh Mahmud Effendi
Scholar and Preacher (39)

36. Maulana Tariq Jameel
Scholar and Preacher (40)

37. Sheikh Moez Masoud
Preacher and Televangelist (31)

38. HE President Halimah Yacob
President of Singapore (41)

39. Sheikh Rached Ghannouchi
Tunisian Politician (28)

40. Sheikh Muhammad Al-Yaqoubi
Scholar (42)

41. Professor Seyyed Hossein Nasr
Philosopher and University Professor (43)

42. HE Mahathir Mohamad
Prime Minister of Malaysia (44)

43. Sheikh Uthman Taha
Calligrapher (45)

44. Mohammed Salah
Footballer (46)

45. Sheikh Muqtada Sadr
Scholar and Political (47)

46. HE President Mahmoud Abbas
President of Palestine (HM)

47. Dr Aref Ali Nayed
Scholar (48)

48. Dr Timothy Winter (Sheikh Abdal Hakim Murad)
Islamic Scholar (HM)

49. Dr Mohamed Bechari
French activist (50)

50. Maulana Nazur ur-Rahman
Amir of Tablighi Jamaat, Pakistan (new)



He said, ‘Certainly not! indeed I have my Lord with me. He will guide me’.

The Poets 26 : 62

Calligraphy by Hasan Kan’an © FreeIslamicCalligraphy.com

THE TOP 50 AND HONOURABLE MENTIONS LISTED BY CATEGORY

Although the influence of the Top 50 straddles many categories and cannot be limited to just one or another category, it can be insightful to place them into more general categories. To the Top 50 we have added the Honourable Mentions and have chosen three general categories into which to place them: 1. Rulers and Politicians, 2. Scholars and Preachers and 3. Social Issues, Media, Social Media, Arts, Culture and Sports.

Rulers and Politicians

1. HE Grand Ayatollah Hajj Sayyid Ali Khamenei
2. HH General Sheikh Mohammed bin Zayed Al-Nahyan
3. HM King Salman bin Abdul-Aziz Al-Saud
4. HM King Abdullah II Ibn Al-Hussein
5. HE President Recep Tayyip Erdogan
6. HM King Mohammed VI
7. HM Sultan Qaboos bin Sa'id Al-Sa'id
8. HH Emir Sheikh Tamim bin Hamid Al-Thani
9. HE President Joko Widodo
10. HE Prime Minister Imran Khan
11. HE President Muhammadu Buhari
12. HRE Amirul Mu'minin Sheikh As-Sultan Muhammadu Sa'adu Abubakar III
13. Seyyed Hasan Nasrallah
14. HRH Crown Prince Muhammad bin Salman bin Abdul-Aziz Al-Saud
15. HH Shah Karim Al-Hussayni
16. Sheikh Abdul-Malik Al-Houthi
17. HE President Halimah Yacob
18. HE Rached Ghannouchi
19. HE Prime Minister Mahathir Mohamad
20. Sheikh Muqtada Sadr
21. HE President Mahmoud Abbas
22. HH Amir Sabah Al-Ahmad Al-Jaber Al-Sabah
23. Ismail Haniyah
24. Khaled Mashal
25. HH Sheikh Mohammed bin Rashid Al-Maktoum
26. Anwar Ibrahim
27. Sadiq Khan

Scholars and Preachers

1. HE Justice Sheikh Muhammad Taqi Usmani
2. HE Grand Ayatollah Sayyid Ali Hussein Sistani
3. HE Sheikh Al-Habib Umar bin Hafiz
4. Sheikh Salman Al-Ouda
5. HE Dr Sheikh Ahmad Muhammad Al-Tayyeb
6. HE Sheikh Abdullah bin Bayyah
7. HE Sheikh Dr Ali Gomaa
8. Professor KH Said Aqil Siradj
9. Sheikh Habib 'Ali Zain Al Abideen Al-Jifri
10. Sheikh Hamza Yusuf Hanson
11. Sheikh Ahmad Tijani bin Ali Cisse
12. HE Sheikh Abdul-Aziz ibn Abdullah Aal Al-Sheikh
13. HE Sheikha Munira Qubeysi
14. Maulana Mahmood Madani
15. Sheikh Mustafa Hosny
16. Sheikh Usama Al-Sayyid Al-Azhari
17. HE Sheikh Dr Yusuf Al-Qaradawi
18. Habib Luthfi bin Yahya
19. Sheikh Mahmud Effendi
20. Maulana Tariq Jameel
21. Sheikh Moez Masoud
22. Sheikh Muhammad Al-Yaqoubi
23. Prof Seyyed Hossein Nasr
24. Dr Aref Ali Nayed
25. Dr Timothy Winter (Sheikh Abdal Hakim Murad)
26. Maulana Nazur Rahman
27. HE Grand Ayatollah Abdullah Jawadi Amoli
28. HE Grand Ayatollah Mohammad Ishaq Fayadh
29. HE Sheikh Mohammed Ali Al-Sabouni
30. HE Sheikh Ibrahim Salih
31. Prof M Din Syamsuddin
32. Prof Akbar Ahmed
33. Dr Ingrid Mattson
34. Mufti Abul Qasim Nomani
35. Dr Amr Khalid

36. Sheikh Nuh Keller
37. Dr Muhammad Al-Arifi
38. Dr Zakir Abdul Karim Naik
39. Sheikh Muhammad Ilyas Attar Qadiri
40. Sheikh Abdul Rahman Al-Sudais

Social Issues, Arts, Tech, Culture and Sports

1. HE Sheikh Uthman Taha
2. Mohammed Salah
3. Mohamed Bechari
4. Ahed Tamimi
5. Malala Yousufzai
6. Khawar Qureshi
7. Salman Khan
8. Maher Zain
9. Sami Yusuf
10. Khabib Nurmagomedov



And do good that perhaps you may be prosperous.

The Pilgrimage 22 : 77

Calligraphy by Hasan Kan'an © FreeIslamicCalligraphy.com

Country: Pakistan

Born: 5 October 1943 (age 76)

Source of Influence: Scholarly, Lineage

Influence: Leading scholar for the Deobandis and in Islamic finance.

School of Thought: Traditional Sunni (Hanafi, Deobandi)

2019: (6)

2018: (7)

2017: (6)

"Nothing destroys one's respect in the hearts of others more than greed."

143 books authored in Arabic, English, and Urdu.

10 thousand students at the Darul 'Uloom Karachi



1

His Eminence

Justice Sheikh Muhammad Taqi Usmani

HE Justice Sheikh Muhammad Taqi Usmani

Leading Scholar of Islamic Jurisprudence and Finance

Justice Sheikh Mufti Muhammad Taqi Usmani is a leading scholar of Hadith, Islamic jurisprudence and Islamic finance. He is considered to be the intellectual head of the Deobandi School of Islamic learning, as well as an authority outside of the Deobandi School. He served as Judge of the Shari'at Appellate Bench of the Supreme Court of Pakistan from 1982 to May 2002. He specialises in Hadith, Islamic jurisprudence and financial matters.

Deobandi De facto Leader: Usmani is very important as a figurehead in the Deobandi movement—one of the most successful of the Islamic revivalist initiatives of the past century. His views and fatwas are taken as the final word by Deobandi scholars globally including those at the Deoband seminary in India. Usmani was born in Deoband, India, to Mufti Muhammad Shafi (the former Grand Mufti of Pakistan) who founded the Darul 'Uloom, Karachi, a leading centre of Islamic education in Pakistan. He has authority to teach hadith from Sheikh al-Hadith Mawlana Zakariya Khandelawi amongst others, and he traversed the spiritual path of Tasawwuf under the guidance of Sheikh Dr Abdul Hayy Arifi, a student of the great revivalist scholar of India, Mawlana Ashraf Ali Thanvi. His students in the thousands are spread across the globe, especially in the Indian subcontinent, central Asia and many Western countries. It is estimated that over 65% of all madrassas in Pakistan are Deobandi as well as 600 of the 2000 mosques in the UK. Deobandis consider themselves orthodox Hanafi Sunnis.

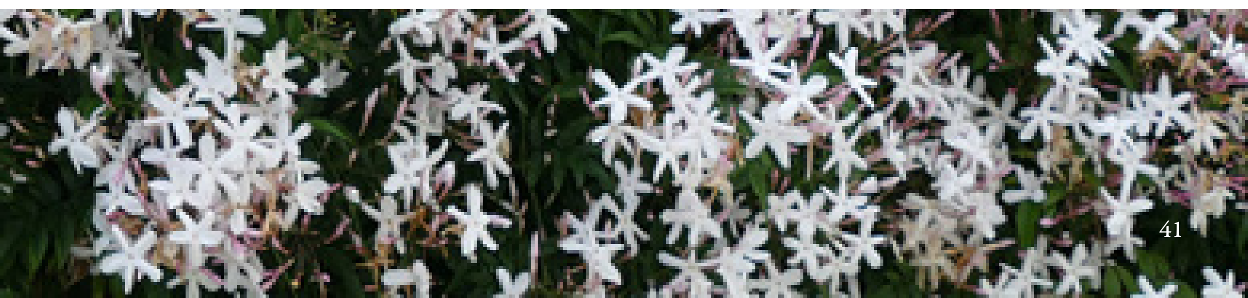
Leading Islamic Finance Scholar: Usmani's other influence comes from his position as a global authority on Islamic finance. He has served on the boards, and as chairman, of over a dozen Islamic banks and financial institutions, and currently leads the International Shariah Council for the Accounting and Auditing Organization for Islamic Financial Institutions (AAOIFI) in Bahrain. He is also a permanent member of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, one of the highest legal bodies in the Muslim world.

Writer: He has translated the Qur'an both into English and Urdu. He is the author of a six volume Arabic Hadith commentary on Sahih Muslim. He is the Chief Editor of both the Urdu and English monthly magazine *Albalagh*, and regularly contributes articles to leading Pakistani newspapers on a range of issues. His legal edicts (fatwas), written over the period of 45 years, are published in 4 large volumes. He has authored more than 80 books in Arabic, English, and Urdu.

New Works: He is directly supervising *The Hadith Encyclopaedia*, a masterful, pioneering compilation which will provide a universal number to each Hadith in a manner that will make referencing any Hadith as easy as it is to refer to an Ayat of the Quran. The Encyclopaedia will be over 300 volumes. A second major work recently published is entitled *The Jurisprudence (Fiqh) of Trade*. The Book concludes with a proposed Code of Islamic Law of Sale of Goods and Transfer of Property, which serves as a powerful call to action for regulators and standard setting organizations alike.

Assassination Attempt: On March 22, 2019, as Mufti Taqi was on his way to deliver a Friday sermon, gunmen riding three motorbikes opened fire on his and an accompanying car. The Mufti, his wife and two grandchildren (a girl aged seven and boy aged five), miraculously survived the shower of bullets untouched, but two people lost their lives and a further two were severely injured. The Prime minister of Pakistan condemned the attack as did scholars and politicians across the board. As of yet, no-one has claimed responsibility for carrying out the attack.

Jasmine—the national flower of Pakistan



Country: Iran

Born: 17 July 1939 (Age 80)

Source of Influence: Political, Administrative

Influence: Supreme Leader of 83.1 million Iranians

School of Thought: Traditional Twelver Shi'a, Revolutionary Shi'ism

2019: (4)

2018: (4)

2017: (4)

"Today we see the signs of this thirst for the message of Islam, which is the message of monotheism, the message of spirituality, the message of justice, the message of human dignity."

17 thousand

housing units constructed and delivered to families in poor regions of Iran.

9 million

pilgrims visited Iran's holy city of Mashhad during the long holiday of Nowruz.



2

His Eminence

Grand Ayatollah Hajj Sayyid Ali Khamenei

HE Grand Ayatollah Hajj Sayyid Ali Khamenei

Supreme Leader of the Islamic Republic of Iran

Grand Ayatollah Khamenei is the second Supreme Leader of the Islamic Republic of Iran. He was born in Mashhad and studied in the leading Iranian religious seminary in Qom before becoming involved in the struggle with the Pahlavi Regime in the sixties and seventies. He was a key figure in the revolution in 1979 and served as President between 1981-1989 before succeeding Ayatollah Khomeini as Supreme Leader upon the latter's death. He has vocally supported most of the unrest in the Arab World, likening it to the Iranian Revolution.

Supreme Leader, Velayat-e Faqih: Khamenei's current influence stems from his powerful position as a religious leader, which gives him a unique role in political affairs. His job is to enact the Velayat-e Faqih—the guardianship of the jurist. In real terms this means a system where scholars of fiqh (Islamic jurisprudence) have a controlling say in the political affairs of the state. The rule of the jurist was a concept created by Ayatollah Ruhollah Khomeini, based on ideas that have run through Iranian political history since the time of Shah Ismail—who was the first to make Shia Islam the national religion of Iran in the early 16th century under the rule of the Safavids. It was conceived as a way of safeguarding the Iranian nation from tyranny; giving the final say in all matters to a group of religious scholars, the Council of Guardians. This Council is headed by a chief arbitrator—the Supreme Leader.

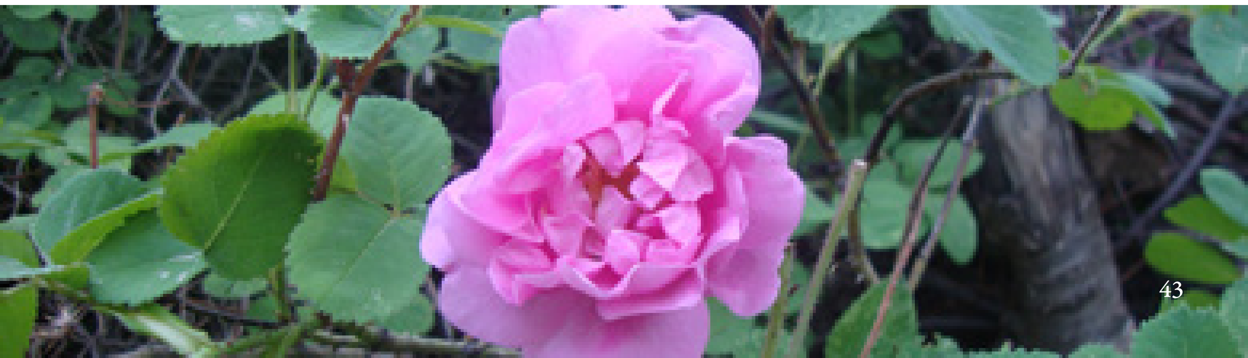
Leader of Shia Revolution: Khamenei gains much of his influence in Iran from his role as a leader of the Islamic Revolution in Iran. The Islamic Republic of Iran was forged out of the 1979 Revolution. Combating what many saw as the tyrannical rule of the Shah, Khamenei joined the Society of Combatant Clergy that staged demonstrations mobilizing many of the protests leading to the Shah's overthrow. After the revolution in 1979, Khamenei was one of the founding members of the Islamic Republic Party, and a member of the assembly of experts that was responsible for drafting Iran's new constitution.

Sunni-Shia Reconciliation: On September 2, 2010 Khamenei issued a historic fatwa banning the insult of any symbol that Sunnis hold to be dear, including but not limited to the companions and wives of the Prophet (peace and blessings be upon him). This fatwa was received with great appreciation by the Chancellor of Al-Azhar University, Sheikh Ahmad Al-Tayyeb.

Sanctions: Since 1979, the United States has used sanctions to try to influence Iran's policies, including Iran's uranium enrichment program. The sanctions have had a detrimental effect on many aspects of life in the country. In 2015, Iran and the P5+1 (the US, UK, France, China, Russia and Germany) agreed to the Joint Comprehensive Plan of Action, which limited Iran's nuclear activities and allowed international inspectors in return for the lifting of economic sanctions. This agreement worked for 4 years before President Trump unilaterally withdrew from it and subsequently imposed stricter sanctions on Iran and secondary sanctions for countries still buying Iranian oil. The Iranian economy has been hit hard with the currency losing about 60% of its value against the dollar and a very negative IMF economy prediction.

Current Issues: The USA's decision to pull out of the nuclear deal and re-impose sanctions has put further strain on the economy. Iran's role in the Syria and Yemen conflicts and how it maintains it relationships with the Arab world are further key issues that require Khamenei's lead.

Gole Mohammadi—a rose from Iran (photo by Javad Yousefi)



Country: UAE

Born: 3 October 1961 (Age 58)

Source of Influence: Administrative, Development, Philanthropy

Influence: Military and political leadership.

School of Thought: Traditional Sunni

2019: (15)

2018: (15)

2017: (12)

"We have to ensure the new generation is equipped with knowledge and science so they can represent our competitive advantage in front of the whole world. Our only choice is quality."

$2.3 billion

allocated for defence spending in 2019.

20%

of Abu Dhabi's population is Emirati.



3

His Highness
General Sheikh Mohammed bin Zayed Al-Nahyan

HH General Sheikh Mohammed bin Zayed Al-Nahyan

Crown Prince of Abu Dhabi and Deputy Supreme Commander of the UAE Armed Forces

Sheikh Mohammed bin Zayed Al-Nahyan is the Crown Prince of Abu Dhabi and Deputy Supreme Commander of the UAE Armed Forces, as well as next in line to be President of the United Arab Emirates. He is the third son of the late Sheikh Zayed bin Sultan Al Nahyan, the widely-respected first President of the UAE who ruled from independence in 1971 until his death in 2004.

Military Leadership: Sheikh Mohammed has transformed the military capabilities of the UAE not only through buying military hardware (over 80 F-16 jets), but also by developing UAE's own industry, both hardware and special forces. All of these have also been deployed in various conflicts including Iraq, Somalia, Afghanistan, Libya and Yemen. The UAE is increasingly becoming an important centre for global weapons trading, with Abu Dhabi host to one of the world's largest defence expos.

Influence in the US and Beyond: Sheikh Mohammed had an excellent relationship with President Obama until the US-Iran nuclear deal was brokered. With the arrival of President Trump, Sheikh Mohammed has found someone who again listens to his views and by increasing his lobbying power in the US he has managed to have his views heard on Iran, the Muslim brotherhood, Palestine and the support of a young Saudi prince. Further, Sheikh Mohammed has shown that he is his own man, following policies that the US does not support publicly; the support of Libyan general Khalifa Haftar, and the blockade on Qatar. Involvement in other key issues show that the UAE is punching above its weight in international affairs. Its involvement in Yemen has become increasingly complex with a recent split with Saudi policy meaning their respective proxies on the ground fighting each other as well as local forces and proxies of Iran. The humanitarian disaster in Yemen is of an immense magnitude with many voices squarely laying the brunt of blame on UAE and Saudi.

Economic Development: With Abu Dhabi sitting on the 10th of the world's proven oil reserves, Sheikh Mohammed bin Zayed Al-Nahyan maintains immense political influence in the Muslim World as a leading member of the Abu Dhabi National Oil Company—which directs development efforts for the UAE's role in the oil and gas industries. He also controls one of the world's largest sovereign wealth funds (600 billion dollars). He has overseen a construction boom which includes man-made islands, entertainment parks and museum franchises of the Louvre and Guggenheim.

Sustainable Development and Conservationist: Sheikh Mohammed has been a champion of sustainable development in Abu Dhabi as an advocate for the implementation of green technologies. He pledged $15 billion for the development of clean energy through solar, wind and hydrogen power. He is also a keen falconer and is committed to protecting falcons and other species in the region.

Philanthropy and Tolerance: Sheikh Mohammed is noted for his philanthropic and humanitarian efforts in charitable giving. He has donated billions of dollars to various causes, including DH55 million to the UN Global Initiative to Fight Human Trafficking, and purchasing vaccines in Pakistan and Afghanistan. The UAE is home to a diverse workforce and has been keen to show respect to other religions and cultures. It has allowed various houses of worship to be built and it hosted Pope Francis on a recent trip. The UAE has also created a "Ministry of Tolerance" and declared 2019 the official "Year of Tolerance."

Tribulus omanense—the national flower of The United Arab Emirates



Country: Saudi Arabia

Born: 31 December 1935 (Age 83)

Source of Influence: Political

Influence: King with authority over 34.3 million residents of Saudi Arabia and approximately 14 million pilgrims annually.

School of Thought: Moderate Salafi

2019: (2)

2018: (2)

2017: (3)

"He who believes that the Qur'an and Sunnah are obstacles in the path of development or progress, has not read the Qur'an or did not understand the Qur'an."

298 billion

barrels of proved crude and natural gas reserves.

2.5 million

pilgrims performed Hajj in 2019.



4

His Majesty

King Salman bin Abdul-Aziz Al-Saud

HM King Salman bin Abdul-Aziz Al-Saud

King of Saudi Arabia, Custodian of the Two Holy Mosques

HM King Salman bin Abdul-Aziz Al-Saud was proclaimed the seventh king of the Kingdom of Saudi Arabia in January 2015, after the passing of King Abdullah bin Abdul-Aziz. He had previously held the position of Crown Prince since June 2012. King Salman's influence comes from being the absolute monarch of the most powerful Arab nation and is manifested by the role Saudi Arabia plays in three critical areas: 1. having the two holy cities of Makkah and Madina, which millions of Muslims visit throughout the year; 2. exporting crude oil and refined petroleum products, which ensures its central international role, and 3. propagating Islam through its huge da'wa network, which makes its influence felt in all Muslim countries. On June 21st, 2017, King Salman appointed his son, Mohammed bin Salman bin Abdul-Aziz as Crown Prince of the Kingdom.

Custodian of the Two Holy Mosques: HM King Salman has significant influence in the global Muslim community through his custodianship of the two holy cities of Makkah and Madina. Makkah is the main pilgrimage site for 1.7 billion Muslims. Each year approximately 4 million pilgrims perform the Hajj. In addition to this, approximately 10 million pilgrims (including Saudi residents and GCC citizens) perform the umrah, 'the lesser Hajj', throughout the year. A multi-billion dollar expansion to the two mosques is well under way.

Controller of Oil Reserves: HM King Salman reigns over a land of massive crude oil reserves—Saudi Arabia has approximately 20 percent of the world's proven oil reserves—making him a key player in the global petroleum industry.

Head of the World's Largest Da'wa Network: King Salman is also head of the most extensive da'wa network of missionary Muslims in the world, promoting the Salafi brand of Islam. Salafism is historically rooted in Saudi Arabia, and owes its global spread to the financial backing of Saudi Arabia. Its violent offshoots have meant that Saudi Arabia itself is a target for them and in an effort to combat this extremist ideology, King Salman launched the Global Center for Combating Extremist Ideology (GCCEI) in an inauguration ceremony attended by US President Donald Trump during his first trip to the Middle East.

Successful Governor: King Salman was governor of Riyadh Province from 1955-60 and from 1963-2011. During that period, he oversaw the development of the capital city Riyadh from a small town into a thriving city of more than 7 million people. He played a major role in attracting capital projects and foreign investment into his country and improved political and economic relationships with the West. He built up a strong reputation for having an efficient and corruption-free administration.

Military Action: In March 2015, King Salman launched a nine-state coalition bombing campaign against Houthi rebels in Yemen. The campaign is cited as curbing Iranian influence in the region, but it has also tarnished Saudi's international reputation as it continues to bomb the poorest nation on earth. The conflict has become even more complicated as cracks appear in the coalition, notably with the UAE, who are backing a new faction.

Key Appointments: King Salman has made important decisions regarding appointments in key positions. The most important of these was the appointment of HRH Prince Muhammad bin Naif as Crown Prince. This marked the first time that a grandson of King Abdul-Aziz, rather than a son, held the position. The transfer of power to the new generation, which some feared would be an issue that would split the country, was remarkably smooth. Since then, King Salman has promoted one of his sons, HRH Prince Muhammad bin Salman, to Crown Prince. Another key appointment was of Adel Al-Jubeir, someone who is not a member of the Saudi royal family, as Foreign Minister, but now demoted after the Khashoggi affair.

Historical Decisions: Since the appointment of his son as Crown Prince, several major historical decisions have been made including allowing women in Saudi Arabia to move freely and drive, and the promotion of cinemas and music concerts.

Country: Jordan

Born: 30 Jan 1962 (Age 57)

Source of Influence: Custodian of the Muslim and Christian holy sites in Jerusalem, direct descendant of the Prophet Muhammad ﷺ

Influence: King with authority over 10.5 million Jordanians; outreach to Traditional Islam

School of Thought: Traditional Sunni

2019: (3)

2018: (3)

2017: (2)

"Today, for the world's people to know each other, we need real dialogue. That means speaking honestly, listening carefully, and acting on the positive values we all share."

41st generation direct descendant of the Prophet Muhammad ﷺ

$5 billion tourism revenues. Jordan is 6th in top tourist destinations by *Lonely Planet*.



5

His Majesty

King Abdullah II Ibn Al-Hussein

HM King Abdullah II Ibn Al-Hussein

King of the Hashemite Kingdom of Jordan Custodian of the Holy Sites in Jerusalem

HM King Abdullah II is the constitutional monarch of the Hashemite Kingdom of Jordan and the Supreme Commander of the Jordan Arab Army. He is also the Custodian of the Muslim and Christian Holy Sites in Jerusalem.

Location; location; location. King Abdullah is not the leader of a rich or populous country, nor is he a religious scholar, but what makes his role vital is his being the linchpin to the central cause of the Islamic world: the issue of Palestine and Jerusalem, and his being the Custodian of the Muslim and Christian Holy Sites there. There are over 12 million Palestinians in the world, 3 million in Jordan itself, around another 5 million in the occupied territories and Israel, and 2 million in Gaza. As Palestine is not recognized as a state by the whole international community, the responsibility for an equitable peace there falls largely on its next-door neighbor Jordan, and so also King Abdullah II in particular, especially as his family have been the hereditary Custodians of the holy sites from before the creation of the state of Jordan itself. Moreover, in the face of increased pressure to dissolve the very notion of Palestinian identity; dissolve UNRWA and illegally and unilaterally grant Jerusalem to Israel, King Abdullah has been the only voice of influence actively—but responsibly—resisting this catastrophe for the Islamic world. Moreover, Jerusalem is as holy to Muslims as it is to Jews and Christians, and its loss would represent a grievance based not only on justice but on faith to all the world's 1.9 billion Muslims, a situation with explosive potential consequences, to say the least.

On the other side, on its borders with both Syria and Iraq, Jordan has been waging a quiet war against DA'ISH for the past five years, and acts as a buffer protecting both Saudi Arabia to its South and Egypt's Sinai to its West. Finally, Jordan is actually the Middle of the Middle East. Being at the geographic crossroads of the three great continents of Europe, Asia and Africa, it straddles not only cultural and religious borders but also trade and shipping routes and international gas and electricity regional grids.

Lineage: King Abdullah II is a 41st generation direct descendant of the Prophet Muhammad ﷺ through the line of the Prophet's grandson Al-Hasan. The Hashemite Dynasty is the second-oldest ruling dynasty in the world, after that of Japan. As the current bearer of the Hashemite legacy, HM King Abdullah II has a unique prestige in the Islamic World, in addition to his being the custodian of the Muslim and Christian Holy Sites in Jerusalem (and of course Jordan itself).

Longevity: Rightly or wrongly, monarchs rule longer than elected presidents, and after 20 years on the throne, and now being the second longest-serving Arab ruler (and still in his 50s), King Abdullah has had the opportunity to acquire a vast depth of experience, connections and influence. His father King Hussein himself ruled for 47 years and was the longest-serving Arab leader when he died in 1999.

Support for Jerusalem (Al-Quds): HM King Abdullah II is the custodian of Al-Haram Al-Sharif in Jerusalem, the sacred compound which contains Al-Aqsa Mosque and the Dome of the Rock. HM is also the custodian of Christian holy sites in Jerusalem. He has strongly supported the upkeep and renovation of these sites.

Reformer: HM King Abdullah's progressive vision for Jordan is based on political openness, economic and social development, and the Islamic values of goodwill and tolerance. Under his reign Jordan has witnessed sweeping constitutional changes (one third of the Constitution was amended), and political and social reforms aimed at increasing governmental transparency and accountability.

Islamic Outreach: In response to growing Islamophobia in the West in the wake of 9/11 and rising sectarian strife, King Abdullah II launched the Amman Message initiative (see "www.ammanmessage.com" on page 51), which was unanimously adopted by the Islamic World's political and temporal leaderships. King Abdullah II is also credited with the Royal Aal Al-Bayt Institute for Islamic Thought's most authoritative website on the Holy Qur'an and Tafsir

(see "Altafsir.com" on page 167). He also founded the World Islamic Sciences and Education University in Jordan (www.wise.edu.jo) in 2008. In 2012, King Abdullah II set up integrated professorial chairs for the study of the work of Imam Ghazali at the Aqsa Mosque and Imam Razi at the King Hussein Mosque. And in 2014, he established a fellowship for the study of love in religion at Regent's Park College, Oxford University.

Majalla Law: 80% of Jordan's laws are based on the Ottoman Majalla and hence on traditional Hanafi Shari'a. Jordan has a Chief Mufti; official Muftis in every province; Army and Police Grand Muftis and Shari'a Courts for all personal status issues for Muslims. Yet it has Orthodox-Priest-run courts for its native Christian population in Christian personal status issues, and Jordan guarantees Christian seats in the Parliament and de facto at every level of government. It has civil law for all citizens and additional tribal laws and customs for tribesmen and tribeswomen.

Interfaith Outreach: HM King Abdullah II is also lauded as an interfaith leader for his support of the 2007 A Common Word initiative (see "A Common Word" on page 119). He was also the initiator and driving force behind the UN World Interfaith Harmony Week Resolution in 2010 (see "UN World Interfaith Harmony Week" on page 154). In 2014 HM King Abdullah hosted HH Pope Francis in Jordan (having previously hosted both HH Pope Benedict XVI and HH Pope John Paul II). In 2015 the Baptism Site of Jesus Christ on Jordan's River Bank was unanimously voted a UNESCO World Heritage Site. Thus, at the same time that DA'ISH was destroying Syria and Iraq's historical and archaeological treasures, King Abdullah was preserving not just Muslim Holy Sites, but Christian Holy Sites and universal historical treasures as well.

Safe Haven: Jordan has around 2 million registered and unregistered refugees from Syria and Iraq and other regional conflicts (such as Libya and Yemen), in addition to around 2 million refugees from the Palestine conflict. Despite its paucity of resources, Jordan has welcomed and accommodated a staggering number of refugees and is seen by many as the most stable country in a turbulent region. It has the highest percentage of refugees of any country in the world.

Templeton Prize Winner 2018: HM King Abdullah was awarded the 2018 Templeton Prize, the most prestigious prize in the world in religious affairs. He is the second Muslim, and the first statesman, ever to be granted this honour. The prize recognises those who have "made an exceptional contribution to affirming life's spiritual dimension". The judges mentioned in particular the King's work in promoting intra-Islamic religious harmony, reclaiming the narrative from extremists, as well as between Islam and other faiths.

Iris nigricans—the national flower of Jordan (photo by Andrea Um Alia)



THE AMMAN MESSAGE

رسالة عمّان

www.AmmanMessage.com

'[T]he best resource for those who wish to travel along the straight path in their words and their actions, and in their spiritual and religious life'.

— The Grand Sheikh of the Azhar, Sheikh Mohammed Sayyid Tantawi ﵀, 2006.

The Amman Message started as a detailed statement released the eve of the 27th of Ramadan 1425 AH / 9th November 2004 CE by H.M. King Abdullah II bin Al-Hussein in Amman, Jordan. It sought to declare what Islam is and what it is not, and what actions represent it and what actions do not. Its goal was to clarify to the modern world the true nature of Islam and the nature of true Islam.

In order to give this statement more religious authority, H.M. King Abdullah II then sent the following three questions to 24 of the most senior religious scholars from all around the world representing all the branches and schools of Islam: (1) Who is a Muslim? (2) Is it permissible to declare someone an apostate (*takfir*)? (3) Who has the right to undertake issuing *fatwas* (legal rulings)?

Based on the fatwas provided by these great scholars (who included the Sheikh of Al-Azhar, Ayatollah Sistani, and Sheikh Qaradawi), in July 2005 CE, H.M. King Abdullah II convened an international Islamic conference of 200 of the world's leading Islamic scholars (*ulema*) from 50 countries. In Amman, the scholars unanimously issued a ruling on three fundamental issues (which became known as the 'Three Points of the Amman Message'):

- They specifically recognized the validity of all 8 *mathhabs* (legal schools) of Sunni, Shi'a, and Ibadhi Islam; of traditional Islamic Theology (Ash'arism); of Islamic Mysticism (Sufism), and of true Salafi thought, and came to a precise definition of who is a Muslim.
- Based upon this definition they forbade *takfir* (declarations of apostasy) between Muslims.
- Based upon the Mathahib they set forth the subjective and objective preconditions for the issuing of *fatwas*, thereby exposing ignorant and illegitimate edicts in the name of Islam.

These Three Points were then unanimously adopted by the Islamic World's political and temporal leaderships at the Organization of the Islamic Conference summit at Makkah in December 2005. And over a period of one year from July 2005 to July 2006, the Three Points were also unanimously adopted by six other international Islamic scholarly assemblies, culminating with the International Islamic Fiqh Academy of Jeddah, in July 2006. In total, over 500 leading Muslim scholars worldwide—as can be seen on this website—unanimously endorsed the Amman Message and its Three Points.

This amounts to a historical, universal and unanimous religious and political consensus (*ijma'*) of the Ummah (nation) of Islam in our day, and a consolidation of traditional, orthodox Islam. The significance of this is: (1) that it is the first time in over a thousand years that the Ummah has formally and specifically come to such a pluralistic mutual inter-recognition; and (2) that such a recognition is religiously legally binding on Muslims since the Prophet (may peace and blessings be upon him) said: My Ummah will not agree upon an error (Ibn Majah, *Sunan*, Kitab al-Fitan, Hadith no. 4085).

This is good news not only for Muslims, for whom it provides a basis for unity and a solution to infighting, but also for non-Muslims. For the safeguarding of the legal methodologies of Islam (the *mathahib*) necessarily means inherently preserving traditional Islam's internal 'checks and balances'. It thus assures balanced Islamic solutions for essential issues like human rights; women's rights; freedom of religion; legitimate jihad; good citizenship of Muslims in non-Muslim countries, and just and democratic government. It also exposes the illegitimate opinions of radical fundamentalists and terrorists from the point of view of true Islam. As George Yeo, the Foreign Minister of Singapore, declared in the 60th Session of the U.N. General Assembly (about the Amman Message): "Without this clarification, the war against terrorism would be much harder to fight."

Country: Turkey

Born: 26 Feb 1954 (age 65)

Source of Influence: Political

Influence: President of 83.6 million Turkish citizens

School of Thought: Traditional Sunni

2019: (1)

2018: (5)

2017: (8)

"We are followers of a long established tradition which has, throughout history, considered social, cultural and religious differences as richness."

2nd

largest standing military force in NATO

4 million

refugees are hosted by Turkey.



6

His Excellency

President Recep Tayyip Erdogan

HE President Recep Tayyip Erdogan

President of the Republic of Turkey

HE Recep Tayyip Erdogan was the Prime Minister of Turkey for 11 years, winning three consecutive elections with a majority (2002, 2007 and 2011), before becoming Turkey's first popularly-elected president in August 2014 and then securing a second-term in the 2018 election. During his terms, Turkey has seen unprecedented economic growth, constitutional reform, and a re-emergence as a major global power.

President: Erdogan secured 52.5% of the vote in the 2018 Presidential election (electoral turnout was 86%), and thereby avoided a second-round runoff. This was a continuation of his remarkable popularity and success at the ballot box over the past two decades. During his time as president he has pushed for more powers for his post, a move not welcomed by all, and criticised by many as signs of wanting excessive power. He has lost support from key members of his own party and been criticized for cracking down on the media.

Failed Coup Ramifications: The failed coup of July 15 2017, which led to about 200 deaths, has led to huge ramifications as Erdogan looks to root out all those involved. He has squarely laid the blame of orchestrating the coup on Fethullah Gulen, and has led an all-out attack on Gulen's organisations and supporters. There has been a major crackdown on many sectors with about 160,000 civil servants being dismissed in various state institutions, with over half from the education sector. Also, 50,000 people remain in detention with this number continually rising as authorities press ahead with regular raids.

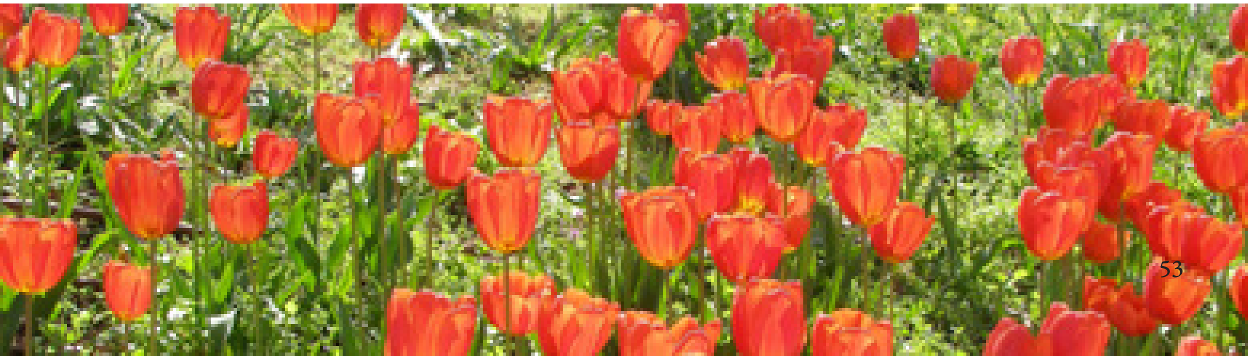
Global Relations: Under Erdogan, Turkey has focused on building stronger relations with all of its seven land-contiguous neighbours (especially Greece) and also all of those countries bordering the Black Sea (an important trading hub and a geopolitically significant area). In Africa, it has opened up over twenty new embassies and consulates, and when Somalia suffered from a crippling famine and drought in 2011, Erdogan not only gave aid, but also became the first leader from outside Africa to visit Somalia in nearly two decades. While Turkey has about 45% of its foreign trade with European countries, it is developing strong trade relations with other regions and attracting investment from all over the world.

Bait-and-Switch? In July 2015 Turkey finally declared war on DA'ISH after an agreement with the US. It immediately proceeded to bomb sites in Iraq and Syria that it said were PKK sites. Turkey was consequently accused by the Kurds and by some US officials of a 'bait-and-switch' ploy, using DA'ISH as bait to fight its old nemesis, the Kurds.

Between the US and Russia: Ties with the US have strained considerably since Turkey decided to purchase the Russian S-400 defence system. The US responded by suspending Turkey from the F-35 jet programme. Turkey is now looking at the Russian Su-35 and Su-57 planes as possible alternatives.

The Beginning of the End? President Erdogan returned to the leadership of the AKP in 2017 and expected to continue his amazing streak of victories in the 2019 local elections. This time, the AKP lost not only Istanbul, for the first time in 25 years, but also five of Turkey's six largest cities. The Turkish government ordered a re-election in Istanbul, but the AKP fared even worse in the re-run elections in June. With the economy still struggling, criticisms of authoritarianism, frayed relations with the US, and invincibility at the polls smashed, President Erdogan's position has never looked weaker.

Tulips—the national flower of Turkey



Country: Morocco

Born: 21 Aug 1963 (Age 56)

Source of Influence: Political, Administrative, Development

Influence: King with authority over 36.6 million Moroccans

School of Thought: Traditional Sunni, Maliki

2019: (5)

2018: (6)

2017: (5)

"But what is freedom? For me, it is the respect of the other and the respect of the law. Freedom is not anarchy."

1,835

kilometres of coastline covering both the Atlantic and the Mediterranean

27%

of Moroccans are under the age of 15



7

His Majesty

King Mohammed VI

HM King Mohammed VI
King of Morocco

HM King Mohammed VI is a direct descendant of the Prophet Muhammad ﷺ and his family has ruled Morocco for close to 400 years. He is also constitutionally the Amir Al-Mu'minin, or Commander of the Faithful, thereby combining religious and political authority. King Mohammed VI is lauded for his domestic reform policies and pioneering efforts in modernizing Morocco and countering terrorism. He tackles issues of poverty, vulnerability and social exclusion at home, and has improved foreign relations. King Mohammed VI influences the network of Muslims following the Maliki school of Islamic jurisprudence, and is a leading monarch in Africa.

Four-Hundred Year Alaouite Dynasty: The 400 year-old Alaouite dynasty traces its lineage back to the Prophet Muhammad ﷺ. It takes its name from Moulay Ali Cherif, who became Prince of Tafilalt in 1631. It sees itself as a continuation of the Andalusian Golden Age of Islam, which was characterised by peaceful co-existence, intellectual and cultural exchange and development.

Influence on Maliki Network: Morocco is home to the oldest university in the world, Al- Karaouine. This university is the centre of the Maliki school of jurisprudence. Since early in his reign, King Mohammed VI has implemented the Mudawana family law code that gives rights to women in divorce and property ownership, as well as citizenship to children born from non-Moroccan fathers. He has also commissioned the Islamic Affairs Ministry to train women preachers, or Morchidat, who are now active chaplains to Moroccans across the globe.

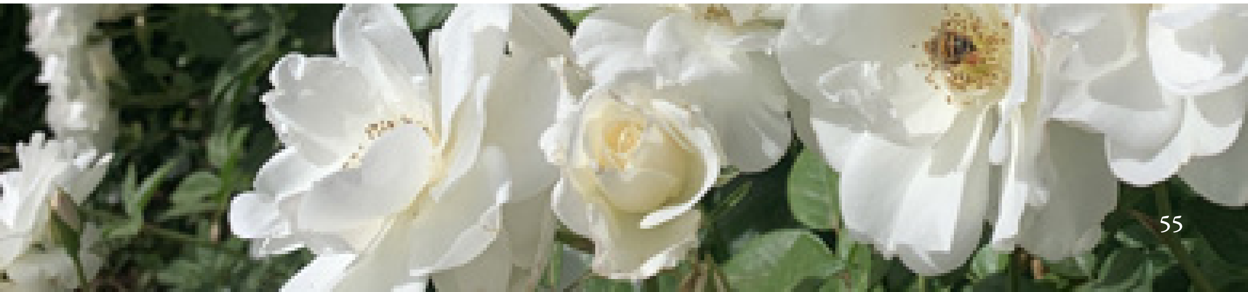
Huge Influence over Muslims in Africa: King Mohammed VI leads the largest African monarchy, with a population of 32 million. Besides political links, Morocco maintains strong spiritual ties with Muslims all over Africa. Morocco is the site of the tomb of a highly revered Sufi sheikh, Mawlana Ahmed ibn Mohammed Tijani Al-Hassani-Maghribi (1735-1815 CE), the founder of the Tijaniyya Sufi order, whose shrine attracts millions from across the continent. Morocco is also recognized as a source for the spread of Islam through West Africa.

The Marrakesh Declaration: The King invited hundreds of the Islamic world's leading scholars to gather for a 3-day summit in Marrakesh in January 2016 to address the question of the treatment of religious minorities in Muslim-majority communities. Basing themselves on the Charter of Medina, also known as the Constitution of Medina, which was drawn up by the Prophet Muhammad ﷺ himself, they issued calls for majority-Muslim communities to respect minorities' "freedom of movement, property ownership, mutual solidarity and defense". HM King Mohammed VI of Morocco delivered the inaugural address and pointed to the history of Islam's co-existence with other religions. This showed how Islam has enshrined the rights of religious minorities, and promoted religious tolerance and diversity. (see page 49)

Support for Jerusalem (Al-Quds): The King and indeed all Moroccans show strong support for Palestinians and for Jerusalem. The Moroccan link with Jerusalem has been strong since Salah Al-Din's son endowed the Magharbeh Quarter, next to the Buraq Wall, to North African pilgrims in 1193. This 800 year old quarter was demolished by the Israeli authorities in 1967 after they captured East Jerusalem.

Reform: King Mohammed VI has implemented major reforms in response to the Arab Spring protests. These have included a new constitution which has transferred many powers to a freely and fairly elected government. The gradual reforms of the King have been hailed as a model for other Arab countries to follow.

Roses—the national flower of Morocco



Country: Iraq

Born: 4 Aug 1930 (Age 89)

Source of Influence: Scholarly, Lineage

Influence: Highest authority for 21 million Iraqi Shi'a, and also internationally known as a religious authority to Usuli Twelver Shi'a.

School of Thought: Traditional Twelver Shi'a, Usuli

2019: (7)

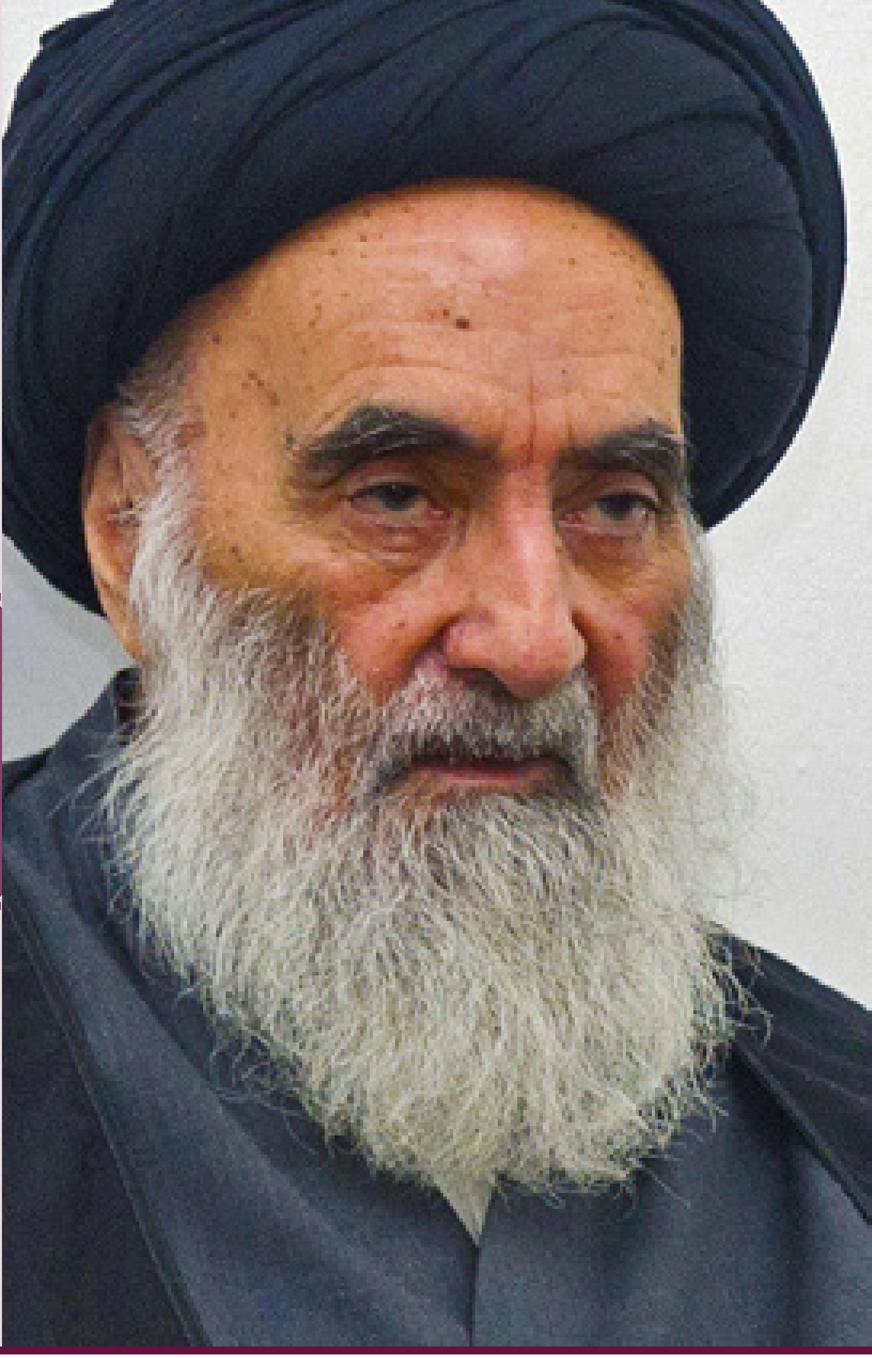
2018: (8)

2017: (7)

"The sons of the Iraqi people demand a political system based on direct elections and a constitution that realizes justice and equality for everyone"

49 thousand
students supported annually

3 hundred
theological centres funded annually



8

His Eminence
Grand Ayatollah Sayyid Ali Hussein Sistani

HE Grand Ayatollah Sayyid Ali Hussein Sistani

Marja of the Hawza

Grand Ayatollah Sayyid Ali Hussein Sistani is the prime marja, or spiritual reference for *Ithna 'Ashari'a* (Twelver) Shia Muslims. He is the leading sheikh of the Hawza Seminary in Najaf, Iraq and the preeminent Shia cleric globally. Sistani is one of the most respected of the *marjaiyya*—the highest position of authority in the Usuli school of Twelver Shia fiqh.

Preeminent Shia Cleric and Marja Taqlid: Sistani's influence in the Twelver Shia sect stems from his scholarly lineage and education, which have enabled him to reach the status of *marja taqlid*—the highest status in the Usuli branch of Twelver Shia Islam. *Marja taqlid* means literally one who is worthy of being imitated—placing Sistani in a position of great authority over Twelver Shia Muslims. Sistani is descended from a family of religious scholars, and was educated in the leading institutions in Iran. He later went to Najaf, Iraq to study under the Grand Ayatollah Abu Al-Qasim Al-Khoei. On Khoei's death in 1992, Sistani took over as grand ayatollah, inheriting Khoei's following. He soon rose to become the leading cleric in Iraq. With the opening of Iraqi shrines to Iranian tourists, Sistani is gaining a following outside of Iraq.

Financial Influence: Sistani also has very significant financial clout. As a *marja* his followers give him a religious tax (*khums*, Arabic for one-fifth). The redistribution of this tax for the common good is one of the key roles of a marja. Much of this remittance is redistributed through the Al-Khoei Foundation—the largest Twelver Shia development organization in the world that maintains a network of educational and humanitarian establishments for both Shia and non-Shia Muslims.

Quietist Influence: Significantly, Sistani is against the idea of *Velayat-e Faqih*, suggesting Shia clerics should not get involved in politics. Paradoxically this approach has afforded him very strong influence as a religious leader unsullied by politics. Ali Sistani has used his position of quietist authority to wield influence also as a peacemaker in turbulent, post-invasion Iraq. At a time when Sistani was losing support to Sheikh Muqtada Al-Sadr, he showed his sway by arranging a lasting deal between Sadr and US forces at the Imam Ali Shrine in Najaf in 2005—a deal that secured the Shrine and pushed for an American retreat. Sistani was vocal about encouraging Iraqis to participate in the 2010 parliamentary elections. He strongly condemned the Baghdad church attack in October 2010 and also advised Iraqi security forces to take more responsibility for the protection of Iraqi citizens. He has identified eliminating political corruption and improvement of public services as the main issues of the day outside. He has also issued strong statements against DA'ISH, calling on Iraqis to unite against the militants. Sistani rarely meets officials but made an exception for Iran's President Rouhani and Foreign Minister Mohammed Javad Zarif in March 2019.

Red Rose—the national flower of Iraq



Country: Yemen

Born: 27 May 1963 (age 56)

Source of Influence: Scholarly, Spiritual leader and Preacher, Lineage

Influence: millions of traditional Muslim followers globally

School of Thought: Traditional Sunni (Shafi'i, Ba-Alawi Sufi)

2019: (8)

2018: (10)

2017: (25)

"Be true in your relationship with the Sovereign Creator, for He is the greatest one with whom you could relate in all your affairs and states. Know that He cares for those who turn to Him; relieves difficulties for them; is there for them in every circumstance, condition and change; and He shelters them in His Mercy, Grace, Pardon and Forgiveness."

15

is the age at which he started teaching and doing da'wah.

1993 CE

is the year Dar Al-Mustafa was founded.



9

His Eminence

Sheikh Al-Habib Umar bin Hafiz

HE Sheikh Al-Habib Umar bin Hafiz

Director of Dar Al Mustafa

Habib Umar bin Hafiz is well-known for his Prophetic lineage and status as one of the most influential religious scholars alive today. His influence through scholarship and preaching is vast in the Middle East, Indonesia and East Africa especially. He is also incredibly influential through his leadership of the Ba Alawi Sufi movement. He has been touring South East Asia, the Indian subcontinent, Europe and the US regularly in the past few years in response to his growing following there.

Study: Habib Umar received all his early education in the city of his birth, Tarim, at the hands of his father, the Mufti of Tarim and other revered scholars. In 1981, the situation became untenable for him to stay in South Yemen due to the communist regime and so Habib Umar migrated to the city of Al-Bayda in North Yemen where he continued his studies.

Cultivation of Scholarship: Habib Umar founded and runs Dar Al-Mustafa, a centre for traditional Islamic scholarship that currently hosts an array of international students, in Tarim, Yemen. Many of the graduates have gone on to become leading figures worldwide. He has joined the ranks of the world's leading Muslim academics and scholars as a signatory of 'A Common Word Between Us and You', a document that builds bridges between the Muslims and Christians. He has also spoken at Cambridge University on the need for such a dialogue. He has authored several books, such as Al-Dhakirah Al-Musharrafah, which is a summary of obligatory knowledge for every Muslim, three short hadith compilations and a summary of the third quarter of Imam Al-Ghazali's *Ihya' `Ulum Al-Din*. His mawlid compositions, *Al-Diya' Al-Lami'* and *Al-Sharab Al-Tahurare*, are recited in gatherings throughout the world.

Da'wah and Humanitarian Efforts: Habib Umar is noted for his da'wah efforts, with significant visits to the USA and Europe. He has also partnered with Muslim Aid Australia as founder of Yemen-based NGO Al Rafah Charitable Society to address issues of poverty, hunger and lack of sufficient health care that affect areas of Tarim. His students, most notably Habib `Ali Al-Jifri (seepage 85), who established the Tabah Foundation, and Habib Kadhim Al-Saqqaf, are luminaries in their own right. He has a substantial following on social media, via Muwasala, an organisation founded by his students to "promote the scholarly teachings of the blessed tradition of Hadramawt."

Ba Alawi Tariqah: The Ba Alawi have been centred in the region of Hadramaut, Yemen, for over a thousand years. They have produced outstanding figures of scholarship and piety and are well known for their missionary work, particularly in Malaysia and Indonesia. The Tariqah has now spread to all parts of the world and is famous for using the Ihya of Imam Ghazali as a basis of their teachings.

Arabian Jasmine—the national flower of Yemen (photo by Habib M'henni)



Country: Oman

Born: 18 Nov 1940 (Age 79)

Source of Influence: Lineage, Political, Development

Influence: Leader of 5 million citizens and residents of Oman.

School of Thought: Traditional Ibadi

2019: (12)

2018: (12)

2017: (11)

"We continue to stand against injustice and darkness and remain on the side of justice, light and harmony."

1650CE

the year Oman gained independence from Portugal.

971thousand

barrels of crude oil produced daily



10

His Majesty

Sultan Qaboos bin Sa'id Al-Sa'id

HM Sultan Qaboos bin Sa'id Al-Sa'id

Sultan of Oman

Sultan Qaboos bin Sa'id Al-Sa'id, the 14th descendant of the Al-Bu Sa'idi dynasty, is a socially and politically active monarch who has ruled for over 40 years as Sultan. Sultan Qaboos has revolutionized and modernized Oman, transforming it from a poor, isolationist nation into a land closely-linked with the African continent and devoted to economic development, regional stability, and religious tolerance.

Leader of Omani Sultanate: Sultan Qaboos Al-Sa'id reigns over a country strategically situated in the Gulf region. Oman has a stake in the crude oil market due to the Strait of Hormuz, which connects the Gulf of Oman to the Persian Gulf and the Arabian Sea, producing over 970,000 barrels of crude oil per day according to Oman's Oil and Gas Ministry. Historically, Oman is significant as one of the only countries with a large population of Ibadi Muslims and as the most authoritative state in the Ibadi movement—one that is recognized as one of the oldest schools of Islamic thought.

Beacon of Islam: Sultan Qaboos has helped build or restore thousands of mosques at his personal expense, the grandest being the Sultan Qaboos Mosque, which can accommodate up to 20,000 worshippers. The Sultan is a discreet but strong supporter of moderate Islam and has created a unique Islamic culture in Oman that has carefully combined the best of traditional Islam with the benefits of the modern world. Sultan Qaboos has promoted culturally-specific Islamic dress, art, architecture and education, and is a keen advocate of environmentalism. Qaboos has also supported the non-Muslim population through the construction of Catholic and Protestant churches in the country as well as Hindu temples.

Personal Leadership: The Sultan has raised the Omani standard of living by building up Oman's school system, health care, infrastructure, and economy. He cites political participation as one of his major long-term goals. Within the last two decades, he has introduced political reforms; including a bicameral representative body, a basic law, universal suffrage, and a supreme court. Moreover, despite Oman's relative lack of oil and gas compared to other Gulf States, the Sultan has invested his country's wealth so that all citizens are guaranteed free education up to the doctoral level (should they qualify); free healthcare, free land, soft loans for building homes, jobs and social security for the disabled, orphans and widows.

Quiet Diplomatic Efforts: Sultan Qaboos has long been globally recognized for his leadership in the Persian Gulf region. Recently Oman has been playing a quiet but significant mediating role in two key issues. October 2018 saw the Israeli Prime Minister Benjamin Netanyahu make an unannounced trip to Oman, just a week after Palestinian President Mahmoud Abbas paid a three-day visit. This June saw Oman become the first Gulf state to announce the opening of an embassy in Ramallah, Palestine. Oman is also a key mediator between the US and Iran.

Adenium obesum—the national flower of Oman



Country: Saudi Arabia

Born: May 1955 (Age 64)

Source of Influence: Scholarly, Media

Influence: 53 published books, supervises IslamToday.net, and reaches millions through TV

School of Thought: Moderate Salafi

2019: (10)

2018: (11)

2017: (19)

"You cannot call yourself patient until you are willing and able to bear things that you have no wish to bear."

2017CE
the year he was arrested.

22million
followers on Twitter and Facebook



11

Sheikh Salman Al-Ouda

Sheikh Salman Al-Ouda

Saudi scholar and educator

A leading Saudi sheikh, Salman Al-Ouda is a former hard-line cleric turned advocate of peaceful coexistence. He became hugely influential due to his innovative reach in the Muslim World propagated via IslamToday.net and his persistent efforts at ministering to the needs of the global Muslim community. In September 2017, Al-Ouda was arrested by Saudi authorities along with twenty other Saudi clerics for tweets that were seen as offensive to the State. He is still imprisoned (including months of solitary confinement) and awaiting trial.

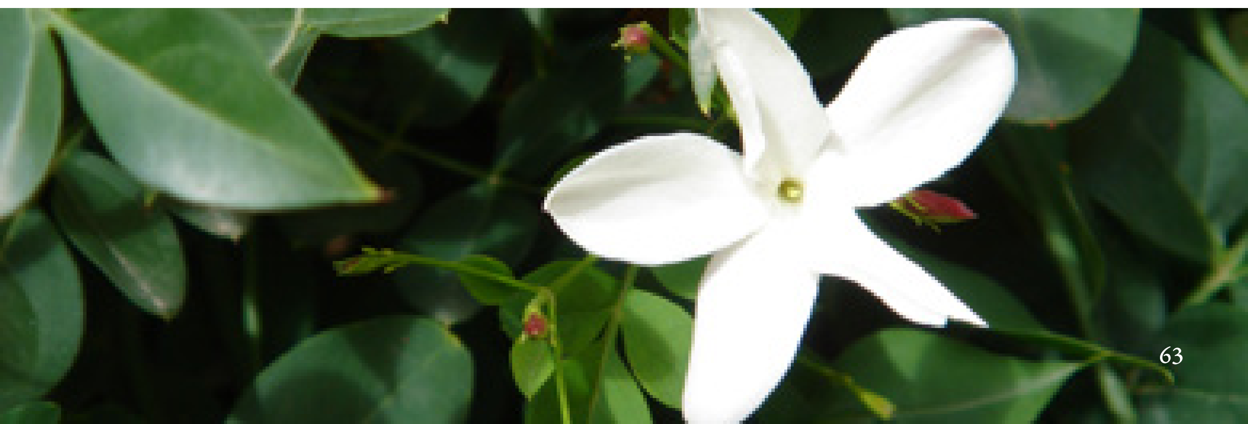
Key Scholar of Salafi Network: Sheikh Salman Al-Ouda is a leading scholar of the Salafi movement having notable influence in the movement due to his use of multiple modes of education (the Internet, audiovisual media, and print) to educate the large body of Salafi Muslims in the Islamic sciences. Sheikh Al-Ouda's website brings together a diverse range of Islamic scholars and educators to provide guidance in Islamic thought. He was imprisoned between 1994-1999 for calling for reforms within the country but softened his stance upon release. He is identified with the Sahwa movement, calling for peaceful political reform, more role for the clergy in politics and an opposition to western troops based in the peninsula. His hugely influential website, IslamToday.net—a Saudi-funded website dedicated to providing Islamic educational resources in English, Arabic, French and Chinese, seems to have been shut down. He was active on social media until his arrest and still has 22 million followers.

Ambassador of Non-violence: In an effort to distance himself from alleged connections to perpetrators of terrorism, Al-Ouda is outspoken about the importance of inculcating love and mercy as opposed to violence (except in valid cases of self-defense) in the daily lives of Muslims. As a prominent member of the International Union for Muslim Scholars, he led the delegation in talks with Arab heads of state regarding the need for them to unite in opposition to Israel's siege of Gaza in early 2009. He has strongly condemned DA'ISH. He also called for peace and unity between members of the GCC and Qatar.

Arrested on Charges Against the State: Al-Ouda was arrested in September 2017 and charged for what ostensibly seems to be nothing more than tweets urging Saudi and Qatar to end a diplomatic rift. He had earlier voiced concerns about Saudi's human rights record, but perhaps his true crime has been not to publicly endorse and support the recent changes happening in Saudi. Al-Ouda has been held in punishing conditions, often in solitary confinement and detained incommunicado.

Unjust Arrest: With the public prosecutor calling for the maximum penalty to be implemented, there have been serious fears that Al-Ouda could be executed at any time. The latest hearing was due on July 28, but has now been postponed to December. There has been outcry from a whole range of organisations about what is seen as a grossly unjust imprisonment, trial and possible sentence. The International Union of Muslim Scholars, the European Muslim Forum and Amnesty International have all called on the Saudi government to hold a fair trial or release Al-Ouda and his two compatriots; Sheikh Ali al-Omari and Sheikh Awad al-Qarni.

Jasmine—the national flower of Saudi Arabia



Country: Qatar

Born: 3 June 1980 (age 39)

Influence: Political.

School of Thought: Sunni, Muslim Brotherhood

2019: (19)

2018: (21)

2017: (28)

"Suffering and injustice pave the way for terrorism to flourish. Evil actors will twist religious dogmas to poison the minds of desperate people."

25 billion

barrels of crude oil reserves

Under

400 thousand

citizens in Qatar



12

His Highness

Emir Sheikh Tamim bin Hamid Al-Thani

HH Emir Sheikh Tamim bin Hamid Al-Thani

Emir of Qatar

Sheikh Tamim bin Hamad Al-Thani became the Emir of Qatar at the age of 33 after his father, Sheikh Hamad bin Khalifa Al-Thani, abdicated in June 2013. Qatar is the richest country in the world with a GDP per capita of $63,505. It has under 400,000 citizens whilst the rest of its population of three million are expatriate workers. It is the top exporter of liquefied natural gas and the site of the third largest natural gas reserves in the world.

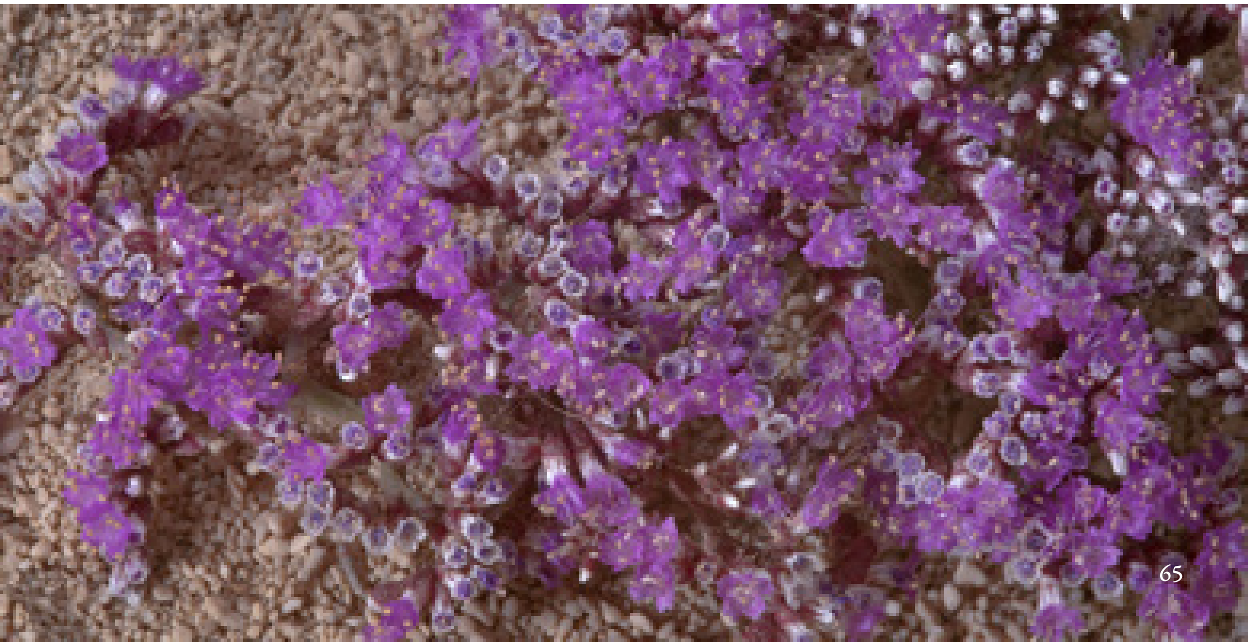
Family: Sheikh Tamim is Sheikh Hamad's fourth son and was chosen as Crown Prince in August 2003. His mother is the powerful Sheikha Moza, who still plays a prominent public role as an advocate for social and educational causes.

Education: Sheikh Tamim completed his studies at a private school in UK before going on to graduate at the Royal Military Academy in Sandhurst (in 1998). During his time as Crown Prince (2003-13), Sheikh Tamim had exposure to a wide-range of posts including security (he was deputy commander of the armed forces), economics (chairman of the Qatar Investment Authority) and sports. He supervised Qatar's successful bid to host the 2022 FIFA World Cup.

Expectations: Qatar exploded onto the world scene under his father's reign, and expectations are that Sheikh Tamim will try to consolidate these achievements. Packing a punch far above its weight has led to neighbouring countries questioning the purpose of so many initiatives. He has had to repair relations with other Gulf countries over supporting the Muslim Brotherhood and defend Qatar's world image over the treatment of labourers in Qatar.

Blockade: In June 2017, Saudi Arabia, the United Arab Emirates, Bahrain, and Egypt cut all relations with Qatar and imposed trade and travel bans. This drastic action resulted from various claims that Qatar was supporting terrorism and had violated a 2014 agreement with GCC countries. Its good relations with Iran and it hosting Al-Jazeera TV network are also factors in this tense situation which has seen foodstuff imported from Iran and Turkish soldiers called in to help safeguard Qatar assets. A further complicating factor in this family feud is that Qatar hosts the largest American base in the Middle East and all the blockade partners are close allies of the US. Two years of the blockade seems to have made little impact, with the Emir enjoying good international relations and continuing foreign investment.

Limonium axillare—the national flower of Qatar



Country: Indonesia

Born: 21 June 1961 (Age 58)

Source of Influence: Political

Influence: Leader of 271 million citizens and residents of Indonesia

School of Thought: Traditional Sunni

2019: (16)

2018: (16)

2017: (12)

"Indonesian Islam is not Arabic Islam; it does not have to wear a robe, it does not have to wear a turban... The most important thing is the substance, that is the morality of Islam—robe, trousers, sarongs, no matter that."

Over
17 thousand
islands in Indonesia

700
languages spoken in Indonesia



13

His Excellency

President Joko Widodo

HE President Joko Widodo

President of Indonesia

Joko Widodo, or Jokowi as he is popularly known, was re-elected President of Indonesia in the April 2019 elections, winning 55.5% of the vote. Running against an opponent who questioned his Islamic credentials, President Widodo had selected Ma'ruf Amin as running mate. Ma'ruf Amin is leader of the Indonesian Ulema Council, the country's top Muslim clerical body.

Background: President Widodo is the first Indonesian president not to be from the military or the political elite. He comes from a humble background of Javanese descent. His father had a small furniture business, which often couldn't make ends meet. They struggled to put him through university, where he graduated in the field of forestry. After graduation, Widodo worked for three years in the forestry service of a state enterprise in Aceh before returning to his family business.

Successful and 'Clean' Politician: Widodo was the mayor of Surakarta before becoming the governor of Jakarta in September 2012. As a successful mayor, he enjoyed a close relationship with his constituents. He focused on promoting the city as a centre of Javanese culture, but also developed the public transport system, healthcare and business relations with the community. He forged a reputation for being a 'clean' politician, avoiding the charges of corruption and nepotism which plague most politicians.

Governor of Jakarta: His political success continued with his election as governor of Jakarta. He was equally successful as governor, making meaningful reforms in education, public transportation, revamping street vendors and traditional markets, and implementing flood control.

Presidential candidacy: Various awards (3rd place of the 2012 World Mayor Prize, one of the 'Top 10 Indonesian Mayors of 2008') testified to his success as mayor and governor, and there was little surprise when Megawati Sukarnoputri, the former President of Indonesia, chose Widodo to be the presidential candidate of the PDI-P party. He has also enjoyed the support of many musicians and artists (he himself is reported to enjoy heavy metal music), and this helped him greatly on his presidential campaign.

Blusukan Culture: President Widodo has become well-known for impromptu visits to see and hear directly from people in local communities. This has allowed him to directly address their concerns and criticisms, allowing him to develop a strong personal relationship with the public.

Future Prospects: Although economic growth has not been as expected, strong investment in infrastructure and social services ensure that Widodo still enjoys strong support amongst the populace. He is also still seen as an honest leader and oversaw a successful 2018 Asian Games in Jakarta.

Jasmine—the national flower of Indonesia



Country: Egypt

Born: 1946 (Age 73)

Source of Influence: Administrative

Influence: Highest scholarly authority for the majority of Sunni Muslims, runs the foremost and largest Sunni Islamic university.

School of Thought: Traditional Sunni

2019: (9)

2018: (1)

2017: (1)

"It is necessary to present Islam the way it is, the way it respects others, the way it believes in others and grants them freedom of religion."

50th

Grand Sheikh of Al-Azhar

970CE

the year Al-Azhar University was founded.



14

His Eminence

Sheikh Dr Ahmad Muhammad Al-Tayyeb

HE Sheikh Dr Ahmad Muhammad Al-Tayyeb

Grand Sheikh of Al-Azhar University, Grand Imam of Al-Azhar Mosque

Sheikh Ahmad Muhammad Al-Tayyeb was appointed as Grand Sheikh of Al-Azhar in March 2010, after the passing of his predecessor, Dr Muhammad Sayyid Tantawi. Tayyeb was formerly the president of Al-Azhar for seven years and prior to that, served for two years as the most powerful cleric in Egypt as its Grand Mufti.

Scholarly Influence: His scholarly influence as a leading intellectual of Sunni Islam spans the globe. He has served as the Dean of the Faculty of Islamic Studies in Aswan, and the theology faculty of the International Islamic University in Pakistan. He has also taught in universities in Saudi Arabia, Qatar, and the United Arab Emirates.

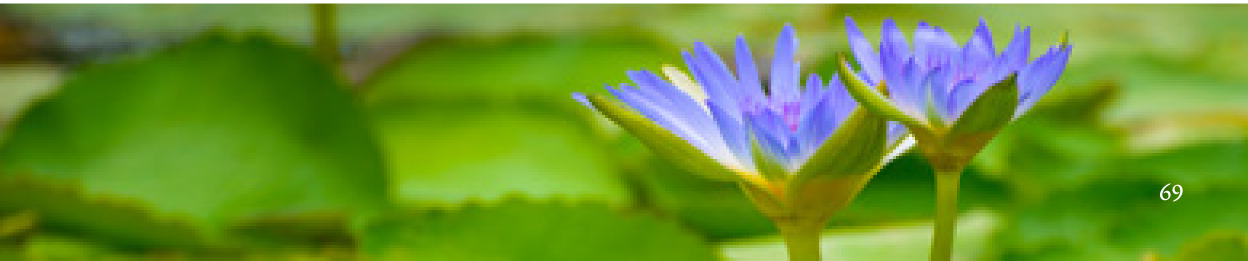
Political Stance: Over the past years of political uncertainty and unrest in Egypt Tayyeb has attempted to hold the middle way. He has been outspoken against the Muslim Brotherhood for their exploitation of Islam as a political ideology whilst also resisting calls of President Abdel Fatah El-Sisi for a "religious revolution" and efforts to "renew Islamic discourse". Such efforts included the suggestion to revoke the verbal divorce law in Egypt. Al-Azhar wholly rejected the President's plan, calling the law an "undisputed practice since the days of the Prophet Muhammad." Tayyeb has been active in trying to diffuse the influence of DA'ISH, organizing many initiatives and conferences. He has also tried to improve foreign relations and met with many foreign religious leaders and heads of states (including the Pope and Queen Elizabeth).

Advocate of Traditional Islam: Sheikh Tayyeb has emphasized his mission to promote traditional Islam since becoming Grand Sheikh. He has stressed the importance of teaching students about Islamic heritage—considering Al-Azhar graduates as ambassadors of Islam to the world. In an age where the claimants to authoritative Islam seem to be on every corner, Sheikh Tayyeb has both the institute and the personal skills to authentically claim to be a representative of traditional Islam, Islam as practiced by the majority of Muslims throughout the ages. On 29 August 2016 during the World Islamic Conference held in Grozny, Chechnya, Sheikh Tayyeb defined the Sunni community (Ahl Sunnah wa Jama'a) as those who follow Imam Abul-Hasan Al-Ash'ari and Imam Abu Mansur Al-Maturidi and the scholars of Hanafi, Maliki, and Shafi'i jurisprudence, as well as the moderate scholars of Hanbali school. He also included the Sufis following in the way of Imam Al-Junayd.

Leader of Al-Azhar University: Sheikh Tayyeb leads the second-oldest university in the world, where teaching has continued without interruption since 975 CE. Al-Azhar represents the centre of Sunni Islamic jurisprudence. It is a key institution that issues authoritative religious rulings and has provided extensive Islamic education to Egyptian and international students since its inception over a millennium ago. This history makes it a bastion of Sunni traditionalism. The university is considered one of the most prominent Islamic educational institutions and the foremost centre of Sunni Muslim scholarship worldwide.

Administers Al-Azhar Education Network: Al-Azhar is currently the largest university in the world, having risen from a group of three schools in the 1950s to its current state with 72 feeder schools, with close to 300,000 students studying there at any one time. Including schools that are part of Al-Azhar *waqf* initiatives, there are close to two million students. The graduates of Al-Azhar have great respect as religious leaders within the Muslim community, and this makes the head of Al-Azhar an extraordinarily powerful and influential person.

Blue Lotus—the national flower of Egypt



Country: Mauritania

Born: 1935 (age 84)

Source of Influence: Scholarly

Influence: Significant influence as a leading contemporary scholar of Islamic Jurisprudence.

School of Thought: Traditional Sunni (Maliki)

2019: (11)

2018: (9)

2017: (9)

"War is sometimes a necessity that arises out of specific conditions between conflicting states as a result of one's aggression and belligerence. Hence, war in Islam is not acceptable, except out of necessity, in extenuating circumstances. Islam does not call to war. Islam invites to peace."

4

different ministerial posts held

700

Muslim scholars who attended the Forum for Promoting Peace in Muslim Societies



15

His Eminence

Sheikh Abdullah bin Bayyah

HE Sheikh Abdullah bin Bayyah

President of the Forum for Promoting Peace in Muslim Societies

Sheikh Abdullah bin Bayyah's influence is derived from his scholarship, piety and preaching. Uniquely, all of the different sects and schools of Muslims respect him as a scholar. A testament to this is the notable fact that whilst he is not a Salafi, the Saudi government promulgates his fatwas as authoritative. He is an instructor at King Abdulaziz University in Jeddah and was the deputy head of the Union of Muslim Scholars having previously been a Judge at the High Court of the Islamic Republic of Mauritania and the Head of Shariah Affairs at the Ministry of Justice. He was appointed chair of the recently formed UAE Fatwa Council.

Education: Sheikh bin Bayyah was raised in a household famous for its scholars, and his father, Sheikh Mahfoudh bin Bayyah, was the head of the Conference of Mauritanian Scholars established after the country's independence. Sheikh bin Bayyah studied in the Mauritanian centres of learning known as *Mahadhir*, in which all the sacred sciences were taught including: jurisprudence, legal theory, syntax, language, rhetoric, Qur'anic exegesis and its auxiliary sciences, and the science of Prophetic tradition.

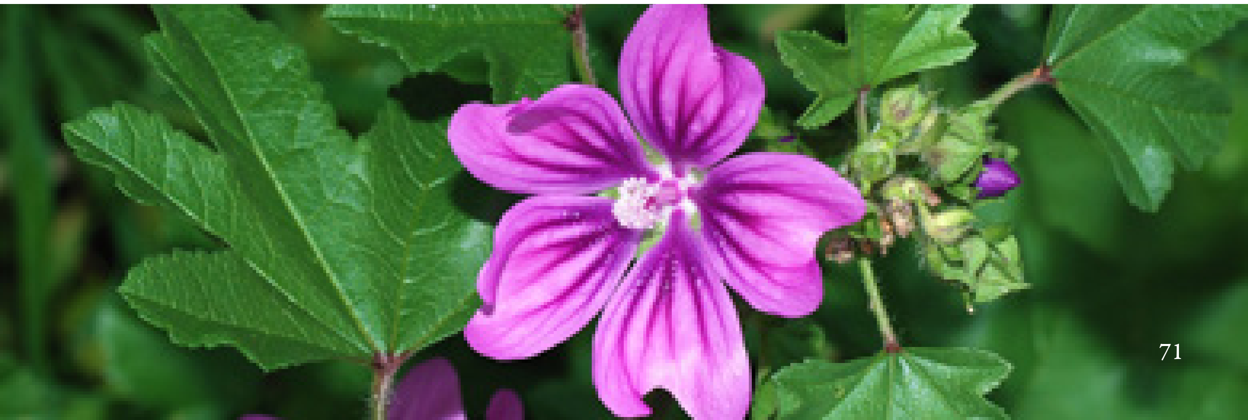
Diplomat: As a member of the International Islamic Fiqh Academy or *Al Majma' al Fiqhi* of the Organization of the Islamic Conference, Sheikh bin Bayyah is at the forefront of the legal arm of a dynamic organization with a permanent delegation to the United Nations.

Author: Having written numerous texts, Sheikh bin Bayyah's scholarly explorations have gone global through speaking engagements that draw crowds of tens of thousands. He has spoken at length about the endurance of the Islamic legal tradition and also written extensively on rulings for Muslims living as minorities in foreign lands, or fiqh *al aqaliyaat*.

Activist: In June 2013, Sheikh Abdullah bin Bayyah visited the White House where he met with senior advisers and aides to President Obama. He called for the protection of the Syrian people and the Muslim minority in Myanmar. Also, he met with Bill Gates during the Global Vaccine Summit in Abu Dhabi in April 2013. He recently initiated the 'Muslim Council of Elders' which embraces leading scholars (including the Sheikh of Al-Azhar), and presided over a large gathering of religious scholars at a forum entitled 'Forum for Promoting Peace in Muslim Societies', which has now been established as an organization (based in the UAE).

The Marrakesh Declaration: Sheikh Abdallah bin Bayyah led around 250 Muslim religious leaders, in addition to approximately 50 non-Muslim religious leaders, in a three day summit in Marrakesh entitled: 'The Rights of Religious Minorities in Predominantly Muslim Majority Communities: Legal Framework and a Call to Action'. The summit used the original Charter of Medina, drawn up by the Prophet Muhammad ﷺ himself, as a basis for addressing the current crisis of religious minorities in parts of the Muslim world. With extremists committing violence in the name of Islam against other religions, as well as against most Muslims, it was necessary to voice the position of normative Islam vis-à-vis religious minorities through a gathering of its leading scholars. The summit concluded with the release of the 750-word *Marrakesh Declaration* (see page 126).

Malva sylvestris—the national flower of Mauritania



Country: Pakistan

Born: 25 November 1952 (age 67)

Influence: Leader of 217.4 million Muslims in Pakistan and major influence on the Pakistani diaspora

School of Thought: Traditional Sunni

2019: (29)

2018: (450)

2017: (450)

"No one who fears failure or criticism has ever achieved anything significant in life."

1992 CE

the year he led Pakistan to victory in the cricket World Cup.

$225 billion

Pakistan's debt



16

His Excellency

Prime Minister Imran Khan

HE Imran Khan
Prime Minister of Pakistan

Imran Khan became the Prime Minister of Pakistan in 2018 amid huge expectations that he could bring the country forward on issues of governance, accountability and reduction of corruption. He has endured a tough first year; the economy is fragile, reforms to financial systems are slow and there are questions asked about the influence of the army on his government.

A Long Journey: When the Pakistan Tehreek-e-Insaf (PTI) party won the 2018 General Elections, it was the culmination of a 22 year journey for Imran Khan. He had founded the PTI in 1996 hoping to oust the 'political mafias' ruling Pakistan. He garnered national support over the next two decades and in 2013 had become the second largest in the country by popular vote, before eventually winning in 2018.

Corruption: A major crackdown on corruption has seen a former prime minister and a former president both imprisoned on charges of corruption. Having the money returned to the nation is proving to be more difficult although some progress has been made with local businessmen who benefitted enormously through contacts within previous administrations. He has also pursued cutbacks in any extravagant government expenditure, himself setting a personal example.

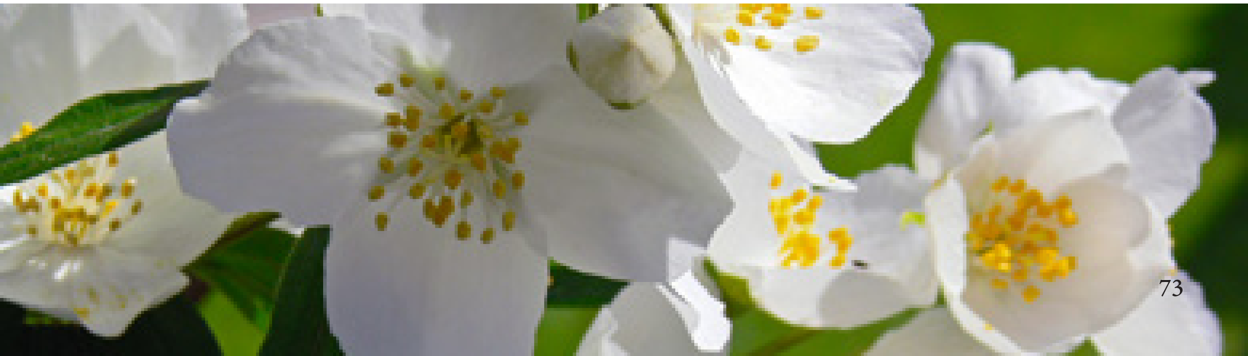
Economy: He managed to avert a default on the balance of payments by securing loans from allies and then reluctantly from the IMF (he had pledged not to go to the latter). This was the country's 13th IMF bailout since the 1980s. With economic growth slower than expected, the currency dropping by 15% and inflation rising to 10%, the economy is in crisis. One of his major challenges is to increase the tax base in a country where tax evasion is the norm.

International Relations: Early on, he stated his intentions to develop much better relations with India. But with military incidents never far away and with India virtually annexing Kashmir, it is difficult to see how peaceful relations will develop. He was accredited internationally for returning a captured Indian air force pilot who had been shot down during an incursion into Pakistan. He has pushed the development of the Kartarpur Corridor, which will allow Indian Sikh pilgrims the opportunity to make a pilgrimage, visa-free, to their holiest site. The site is 5km from the Indian border and represents a major opportunity for cooperation. He has managed to reestablish good relations with the US and Gulf states, but has been criticized for not speaking out against the treatment of the Uyghurs by the Chinese government, one of Pakistan's closest allies.

Past Projects: Imran Khan started fund raising for a cancer hospital soon after his mother died from cancer in 1985. His appeal within Pakistan and to the diaspora Pakistani community raised enough funds to open the Shaukat Khanum Memorial Cancer Hospital and Research Centre in 1994, in Lahore. It is a hugely successful project with 75% of patients receiving free treatment. He also spearheaded a successful project to build Namal University, which provides scholarship assistance to over 90% of its students.

A Sporting Legend: Prior to entering politics, Imran Khan played professional cricket for 22 years and is recognised as one of the game's finest all-rounders. His ability to lead and unite an often disparate team culminated in Pakistan winning the 1992 world cup. It is this ability and success that many hope can be replicated in the political field.

Jasmine—the national flower of Pakistan



Country: Nigeria

Born: 17 December 1942 (age 77)

Source of Influence: Political

Influence: President of Nigeria

School of Thought: Traditional Sunni

2019: (17)

2018: (19)

2017: (17)

"Religion must never be used as an excuse to divide us, oppress others or gain unfair advantage."

$16 billion

China's investment in Nigeria's gas industry

250

ethnic groups in Nigeria



17

His Excellency
President Muhammadu Buhari

HE President Muhammadu Buhari
President of Nigeria

President Muhammadu Buhari won his second term as President of Nigeria in February 2019, beating his rival by more than three million votes.

Military Past: President Buhari began his military career at the Nigerian Military Training School of Kaduna in 1963. He was involved in military counter-coups in 1966 and 1975, and the coup of 1983 which overthrew the democratically-elected government and resulted in him being head of state for two years. During these years, he gained fame for his all-out war against corruption and indiscipline, a reputation he has since kept. In 1985 he was overthrown and kept in detention for 3 years.

Anti-Corruption Presidential Candidate: President Buhari ran as the main opposition candidate in the presidential elections of 2003, 2007 and 2011, all ending in defeat, before winning in 2015. His platform was built around his image as a staunch anti-corruption fighter and his reputation for honesty and incorruptibility. He is considered an icon by the Muslims of northern Nigeria, but enjoys nationwide respect due to his stance on corruption.

Fighting Boko Haram: The President has put defeating Boko Haram on top of his agenda. Boko Haram's actions have consistently caused international outrage, and the President has publicly committed to stop the terror attacks. In July 2014, he escaped a suicide bombing attack that killed over 50 people. On 6 May 2017, Buhari's government secured a release of 82 out of 276 girls kidnapped in 2014, in exchange for five Boko Haram leaders. President Buhari met with the released Chibok girls before departing to London, UK, for a follow up treatment for an undisclosed illness; health concerns continue.

Economy and infrastructure: President Buhari was the first chairman of the Nigerian National Petroleum Corporation (NNPC) and was the mastermind behind the construction of 20 oil depots throughout Nigeria, a project involving over 3200 kilometres of pipelines. Both the Warri and Kaduna refineries were built under his leadership. He also established the blueprints for the country's petro-chemical and liquefied natural gas programmes.

Environment: President Buhari is an active environmentalist who has drafted several plans to preserve wildlife in Nigeria. He has also exerted great efforts on the conservation of nature in Nigeria; such as controlling the logging industry whereby he has ensured that double the number of trees felled are replaced by loggers. He has also worked on restricting the Ecological Fund Office so it can deliver on environmental challenges.

Costus spectabilis—the national flower of Nigeria



Country: Egypt

Born: 3 Mar 1953 (Age 66)

Source of Influence: Scholarly, Political

Influence: Legal authority for 90.7 million Egyptian Muslims

School of Thought: Traditional Sunni

2019: (18)

2018: (20)

2017: (18)

"In Egypt, a civil state means a modern nationalist state that is compatible with Islamist provisions."

10 years

served as the Grand Mufti of Egypt.

4.3 million

followers on social media



18

His Eminence

Sheikh Dr Ali Gomaa

HE Sheikh Dr Ali Gomaa
Former Grand Mufti of the Arab Republic of Egypt

Sheikh Ali Gomaa is the former Grand Mufti of the Arab Republic of Egypt. He is one of the foremost Islamic scholars in the world. Despite retiring from the post of Grand Mufti of Egypt in 2013, Gomaa has remained active on many fronts and his counsel is more in demand than ever before.

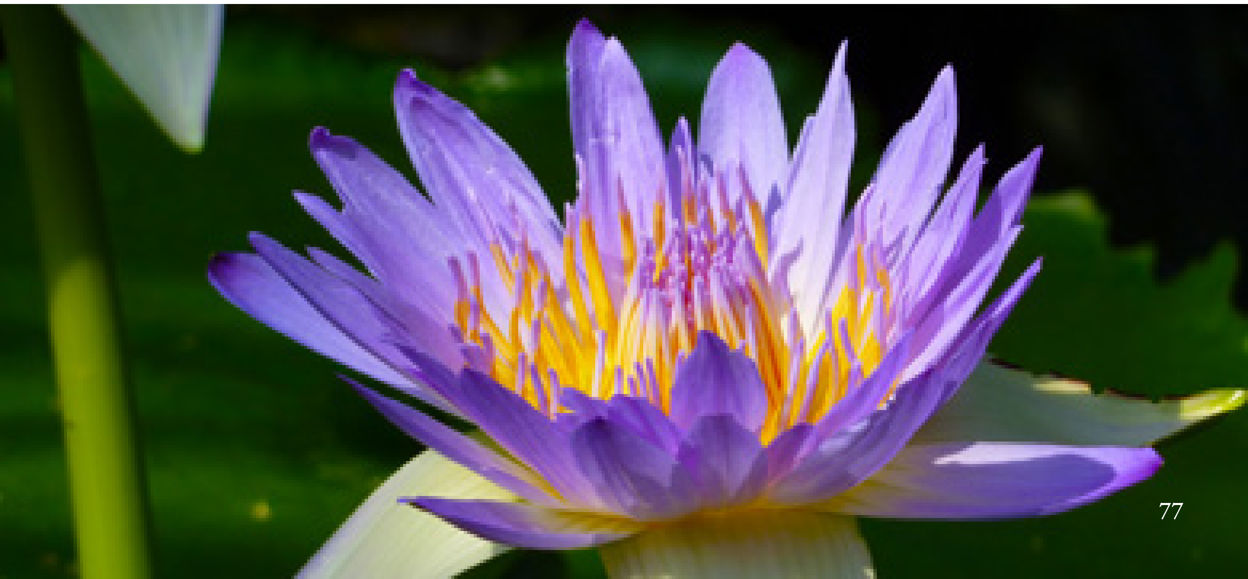
Egypt's Weight in Islamic Scholarship: Gomaa's scholarly influence is derived from his position at the centre of many of the most significant institutions of Islamic law in the world. Before becoming Grand Mufti, Gomaa was a professor of jurisprudence at Al-Azhar University—the second oldest university in the world, founded in 975 CE—Gomaa also served as a member of the Fatwa Council. He is currently a member of the International Islamic Fiqh Academy, the highest institute of Islamic law in the Organization of the Islamic Conference—an intergovernmental organization for Muslim-majority countries. Gomaa has authored over 50 books, as well as hundreds of articles.

Visit to the Holy Al-Aqsa Mosque Controversy: On April 18th, 2012, Sheikh Ali Gomaa, with HRH Prince Ghazi of Jordan, broke what had been a 45-year taboo in some parts of the Islamic World (propagated notably by Qatar based Sheikh Al-Qaradawi) and visited the Al-Aqsa Mosque in order to pray there and support the beleaguered Muslim community in Jerusalem. The visit was viewed as controversial in Egypt, but set off a change of public opinion in the Islamic World that continues to this day. The Grand Mufti also visited the Church of the Holy Sepulcher, which was much appreciated by the Christian community of Jerusalem.

Personal Popularity: Gomaa was exceedingly popular as a mufti and remains ever popular since his retirement, although some of his political statements and pro-military government stance after the Egyptian Revolution have tempered this support somewhat. Apart from appearing on popular broadcasts and satellite television programmes, he also revived the practice of informal 'knowledge circles' at the Al-Azhar Mosque. At his very well-attended Q&A sessions after his Friday sermons, Gomaa makes a point of taking on anyone who tries to simplify or distort Islamic teachings without knowledge of its traditions. This has made him extremely popular with those who vehemently oppose political Islam as well as also making him a target for some extremist Islamists. He recently escaped an assassination attempt outside a mosque in Cairo.

Popularized and Simplified Fatwas: Gomaa has immense legal influence through his advocacy of Islamic religious edicts (fatwas). When he was Grand Mufti of Egypt, he modernized the process of issuing fatwas in the country. He did this by overhauling the Dar Al-Ifta organization into a dynamic institution with worldwide reach, based on a fatwa council and a system of checks and balances.

Blue Lotus—the national flower of Egypt



Country: Indonesia

Born: 3 July 1953 (Age 66)

Source of Influence: Administrative, Political, Education

Influence: Leader of approximately 40 million members of the Nahdlatul Ulama

School of Thought: Traditional Sunni

2019: (20)

2018: (22)

2017: (20)

"Indonesian Islam is not Arabic Islam; it does not have to wear a robe, it does not have to wear a turban... The most important thing is the substance, that is the morality of Islam—robe, trousers, sarongs, no matter that."

Over
40 million
members in Nahdlatul Ulama

1926 CE
is the year Nahdlatul Ulama was founded.



19

Professor

KH Said Aqil Siradj

Professor KH Said Aqil Siradj

Chairman of Indonesia's Nahdlatul Ulama

Dr KH Said Aqil Siradj is the leader of Indonesia's largest independent Muslim organization and one of the world's most influential Islamic organizations, Nahdlatul Ulama (NU), or 'Awakening of Scholars'. Siradj guides millions through his work with the NU.

Head of Expansive Network: The Nahdlatul Ulama boasts an expansive network that covers 30 regions with 339 branches, 12 special branches, 2,630 representative councils and 37,125 sub-branch representative councils across Indonesia. This network practices the doctrine of Ahl assunah wal Jama'ah, which is Arabic for 'people of the Sunnah (practices of the Prophet Muhammad) and the community'. They base their practices on the traditional sources of Islamic jurisprudence—mainly the Qur'an, Hadith, and major schools of law. Among its aims are the propagation of Nahdlatul Ulama's message and also an expansion of its already extensive network of members in Indonesia. This is the basis of many of the organization's social reform efforts. With a solid structure of central and regional boards, branch and special branch boards, and various advisory councils, Siradj sits at the top of this increasingly influential Sunni movement.

Model of Traditionalism: With a mainly rural membership base, the Nahdlatul Ulama distinguishes itself from other Islamic organizations in Indonesia by positioning itself as a premier organization of traditional Islam—with an emphasis on education and political engagement based on Islamic principles.

Social Service: The Nahdlatul Ulama has made substantial charitable contributions to Indonesian society in the fields of educational development, healthcare, and poverty alleviation. Siradj, like his predecessors, propagates the Nahdlatul Ulama as an organization that is geared toward establishing a secular nation-state based on a body of modern and moderate Muslims—with agenda items such as anti-corruption laws and social reform measures that are deeply rooted in Islamic principles.

Human Rights Activism: Prior to his role as Nahdlatul Ulama chairman, Siradj served on Indonesia's National Commission for Human Rights. Only a few weeks into his position as chairman of the country's largest Muslim political party, and after violent clashes erupted in different churches across the country, Siradj made strong statements condemning the discrimination against Christian minority groups in Indonesia.

Educational Reform: Siradj has an extensive academic background in the Islamic sciences and regards education as a tool for development. He founded the Said Aqil Centre in Egypt, a study centre that focuses on developing Islamic discourse, particularly in the Arab World.

Jasmine—the national flower of Indonesia



Country: Nigeria

Born: 24 Aug 1956 (Age 63)

Source of Influence: Lineage, Development, Administrative

Influence: Central figure for 98.7 million Nigerian Muslims

School of Thought: Traditional Sunni, Maliki; linked to the Qadiriyyah Sufi order by lineage

2019: (21)

2018: (23)

2017: (22)

"Every Nigerian ought to promote unity in their communities regardless of their religious differences."

70 million

Muslims look to His Royal Eminence as their spiritual leader.

1804 CE

is the year the Sokoto Caliphate was founded.



20

His Royal Eminence

Amirul Mu'minin Sheikh As-Sultan Muhammadu Sa'adu Abubakar III

HRE Amirul Mu'minin Sheikh As-Sultan Muhammadu Sa'adu Abubakar III

Sultan of Sokoto

Amirul Mu'minin Sheikh as Sultan Muhammadu Sa'adu Abubakar III is the 20th Sultan of Sokoto. As Sultan of Sokoto, he is considered the spiritual leader of Nigeria's 85.5 million Muslims, who account for roughly 50 percent of the nation's population. Although the position of Sultan of Sokoto has become largely ceremonial, the holder is still a central figure for Nigerian Muslims.

Lineage Back to Sheikh Usman Dan Fodio: The Sultan of Sokoto is the spiritual leader of Nigeria's enormous Muslim community. He gains this position by lineage. Abubakar is the 20th heir to the two-century-old throne founded by his ancestor, Sheikh Usman Dan Fodio. Dan Fodio (1754-1817 CE) was a scholar, leader of the Maliki school of Islam and the Qadiri branch of Sufism, and Islamic reformer of the nineteenth century. Dan Fodio believed that Islam should have a more central role in the life of the people of West Africa and led an uprising to institute the changes he sought. His figure and his writings are a very important chapter in the history of Islam in West Africa, and Abubakar, by lineage, holds a key place in West African Islam, and particularly for the Fulani and Hausa people who followed Dan Fodio.

An Illustrious Family: The position currently does carry with it some weight—though largely ceremonial since British colonial rule diminished its political significance. Much of this clout is derived from the respect that was earned by Siddiq Abu Bakar Dan Usman—17th Sultan and father of Abubakar—who held the Sultanate for over fifty years. The rule of Abubakar's father from 1938 to 1988 earned the position significant social capital and popularity with ordinary Muslims.

Administrative Power: Abubakar holds important administrative influence in Nigerian religious life. Abubakar is the titular ruler of Sokoto in northern Nigeria and is also the head of the Nigerian National Supreme Council for Islamic Affairs. Leadership of this council means that the Sultan of Sokoto remains the only figure that can legitimately claim to speak on behalf of all Nigerian Muslims. This role has become increasingly influential over the years with a rise in interreligious tensions between Nigeria's Muslim majority north and Christian-majority south.

Current Issues: The Sultan has started many initiatives to counter and reduce the influence of Boko Haram. He has also worked to strengthen Muslim-Christian ties by inviting an international joint Muslim Christian Delegation to visit Nigeria.

Balanites aegyptiaca flowers—the desert date tree found in Sokoto



Country: Lebanon

Born: 31 Aug 1960 (Age 59)

Influence: Political, Development. Political leader of 1–2 million Lebanese Shi'a and supporters of his resistance to Israel.

School of Thought: Revolutionary Shi'ism

2019: (23)

2018: (25)

2017: (35)

"Let the entire world hear me. Our hostility to the Great Satan is absolute."

1992CE

the year he assumed office of Secretary General of Hezbollah.

Over

45thousand

active duty troops and reservists in Hezbollah



21

Seyyed Hassan Nasrallah

Seyyed Hassan Nasrallah
Secretary-General of Hezbollah

Seyyed Hassan Nasrallah is serving his sixth term as the current and third Secretary-General of Hezbollah (the Party of God). Hezbollah is a Twelver Shia Islamic political party, social and paramilitary organization based in Lebanon which seeks social justice through Islamic ideals.

Military Power: Hezbollah remains a de facto security force in southern Lebanon, and its military presence is felt throughout the country. The military successes Nasrallah had in the late nineties are seen as the main factor for Israel's withdrawal from southern Lebanon in 2000, and the repulsion of Israeli forces in July 2006 earned Nasrallah many more supporters. Hezbollah fighters have been key in strengthening the Syrian regime during the Syrian civil war, and their presence there has pushed out DA'ISH but draws reactions from Israel. Hezbollah has continued to develop its arsenal, and as well as developing accuracy, latest estimates include at least 100,000 rockets and missiles.

Social Services: Hezbollah has also won significant grassroots support by cultivating a social welfare system that provides schools, clinics and housing in the predominantly Shia parts of Lebanon. These welfare activities are run with efficiency and rival those carried out by the state, giving the organisation even broader appeal. It also runs Al Manar—an influential television station.

Popularity: His popularity peaked just after the 2006 conflict with Israel, when many Sunni Muslims looked to him as a figure of defiance against Israel. Since the Syrian conflict, however, many if not all of these supporters have left him because of his support of the Syrian (Alawi) regime against the Syrian people, the majority of whom are Sunnis. His claim that the Syrian conflict is not sectarian in essence is not one that many Sunni Muslims agree with. He is widely seen as one of the main victors of the Syrian conflict. Nasrallah recently declared "victory" in the Syrian war, adding that what remained was "scattered battles."

Persian Cyclamen—the national flower of Lebanon



Country: Yemen

Born: 16 April 1971 (age 48)

Source of Influence: Scholarly, Lineage, Philanthropy.

Influence: Preacher, Social Issues

School of Thought: Traditional Sunni

2019: (24)

2018: (28)

2017: (38)

"The function of religion means that faith is a lamp in our lives which illuminates the path for people."

2005CE

the year the Tabah Foundation was founded.

11 years

study under Habib Abdul-Qadir Bin Ahmad al-Saqqaf



22

Sheikh Habib 'Ali Zain Al Abideen Al-Jifri

Sheikh Habib 'Ali Zain Al Abideen Al-Jifri
Director General of the Tabah Foundation, UAE

Tracing his lineage to the family of 'Ali, the fourth Caliph of Islam and cousin of the Prophet Muhammad ﷺ, Habib 'Ali Zain al Abideen Al-Jifri is a leading Islamic scholar and prominent speaker in the Muslim world. Al-Jifri is Director General of the Tabah Foundation in the UAE, member of the board of Dar al Mustafa in Yemen, member of the Royal Aal Al-Bayt Institute for Islamic Thought in Jordan, and affiliated with various other international Islamic organizations.

Sufi Guide: As a Ba Alawi Sufi, Al-Jifri is part of a tradition that has been based in Yemen for approximately 800 years. His numerous teachers include the late scholars and spiritual masters Habib Abdul-Qadir bin Ahmad Al-Saqqaf and Habib Ahmad Mashhur bin Taha Al-Haddad. Habib Ali often teaches at Dar al Mustafa in Tarim, Yemen, and also travels all over the world meeting his students and giving lectures. Al-Jifri's counselling is also in demand, and his spiritual insights have left a huge impression on many. His guidance is based on incorporating as much of the sunnah into one's daily life as one can.

Think Tank: Al-Jifri founded the privately-funded philanthropic Tabah Foundation for Islamic Studies and Research in Abu Dhabi, a young nonprofit institution that is a source of reputable work in Islamic research and thought. It applies traditional religious principles to analyse contemporary issues. Some of these have inevitably become controversial such as when he made some statements against popular revolutions during the Arab Spring for his belief that the preservation of peace and reducing bloodshed is paramount.

World-Wide Following: Habib Ali's popularity has grown enormously over the past few years with almost 15 million followers on different social media platforms, plus half a million subscribers on his Youtube channel. His inspirational speeches often leave many in tears, and his smile and gentleness touch all who meet him. Despite not speaking English, he is in huge demand by English-speaking Muslims.

Arabian Jasmine—the national flower of Yemen



Country: USA

Born: 1 January 1960 (age 59)

Source of Influence: Preacher, Social Issues

Influence: Scholarly. Leading Islamic voice for English-speaking Muslims

School of Thought: Traditional Sunni

2019: (25)

2018: (27)

2017: (35)

"Everyone's a believer when things are going fine. The real faith is when one becomes patient with tribulations."

17

the age when he became Muslim

2008CE

is the year he co-founded Zaytuna College



23

Sheikh Hamza Yusuf Hanson

Sheikh Hamza Yusuf Hanson

Teacher and Co-Founder of Zaytuna College

Sheikh Hamza Yusuf Hanson is one of the most influential Islamic figures in the Western world. He is seen as one of the foremost authorities on Islam outside of the Muslim world. He is a co-founder and current President of the Zaytuna College in Berkeley, California, the first and only accredited Muslim liberal arts college in the USA.

Islamic Scholar: Sheikh Hamza Yusuf Hanson converted to Islam in 1977 when he was only 17 and spent many years studying Arabic, Islamic jurisprudence and philosophy with some of the Muslim world's most prominent and well-respected teachers. He spent most of his time in the UAE and then Mauritania, where he met and lived with one of his closest teachers, Sheikh Murabit Al-Hajj. He returned to the USA in 1987 and studied nursing before transitioning to a full-time Imam at the Santa Clara Mosque.

Speaker and Educator: Sheikh Hamza is a much sought-after speaker. He has given thousands of lectures to public audiences and is interviewed regularly by the media. He has spread traditional Sunni orthodoxy in the West through his popular speeches and his teaching at short intense study programmes such as Deen Intensive, Rihla and RIS. He has been the inspiration for a whole generation of English-speaking Muslims to study Arabic and Islamic sciences. He has taught and inspired many of them to become teachers in their own right, and more importantly help forge a confident and faithful Islamic identity in the troubling times of the 21st century.

Advisor: He advises on Islamic Studies to several US universities, and is also on the board of advisors of George Russell's One Nation, a national philanthropic initiative that promotes pluralism and inclusion in America. He works closely with Sheikh Abdullah bin Bayyah and serves as vice-president for two organisations the Sheikh is president of: the Global Center for Guidance and Renewal, and the UAE-based Forum for Promoting Peace in Muslim Societies. He has been called on to give advice by the US government and this has opened him up to attacks from certain quarters of the Muslim community.

Attacks: He has lately been the subject of another sustained and vicious character assassination campaign, mainly emanating from Muslim brotherhood sympathisers. Yet he remains one of the most beloved scholars in the world, and arguably the most intellectually widely-read and formidable Western Muslim scholar in the world. Characteristically he has not defended himself.

California Poppy—the state flower of California (photo by Yoko Nekonomania)



Country: Saudi Arabia

Born: 31 August 1985 (Age 34)

Source of Influence: Political

School of Thought: Moderate Salafi

2019: (13)

2018: (13)

2017: (14)

"The biggest danger of this terrorism and extremism is the tarnishing of the reputation of our beloved religion. We will not allow this to happen."



$295 billion spent on defence in 2019.

334 square kilometres is the size of the Kingdom's largest cultural, sports and entertainment city in Al Qiddiya.

24

His Royal Highness

Crown Prince Muhammad bin Salman bin Abdul-Aziz Al-Saud

HRH Crown Prince Muhammad bin Salman bin Abdul-Aziz Al-Saud

Crown Prince of Saudi Arabia

HRH Crown Prince Muhammad bin Salman Al-Saud is the Crown Prince of Saudi Arabia, Chief of the Royal Court, Minister of State, First Deputy Prime Minister and Minister of Defence, all at the tender age of 34, making him the youngest Minister of Defence in the world.

Rapid Appointments: At the beginning of 2015, Prince Muhammad bin Salman was largely unknown in political and diplomatic circles. Since his father's accession to the throne in January 2015, Prince Muhammad has been swiftly appointed to a number of powerful positions. He was first appointed Minister of Defence, and also named Secretary General of the Royal Court. Then Prince Muhammad was named the chair of the Council for Economic and Development Affairs, and was given control over Saudi Aramco by royal decree. In June 2017, he was appointed as Crown Prince of the Kingdom following his father's decision to remove Prince Muhammad bin Nayef from all positions.

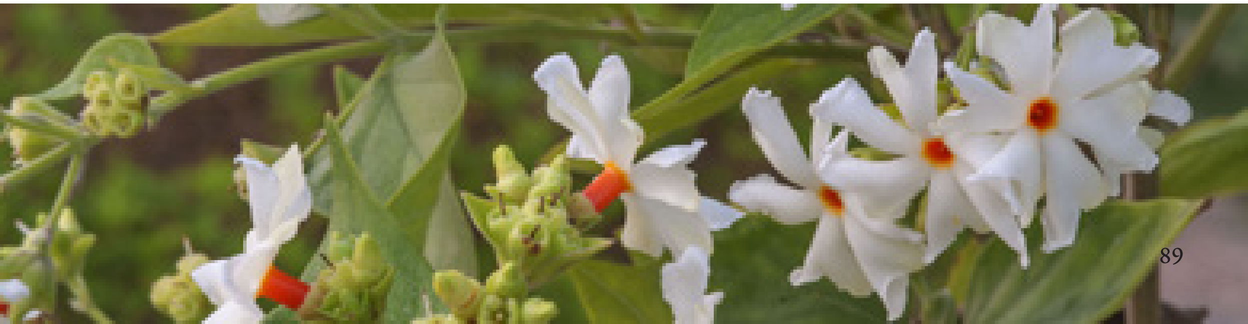
Military Challenges: As Minister of Defence the young prince has to deal with many key military issues which Saudi Arabia is currently involved in. He is perhaps most personally identified with the air campaigns against Houthi strongholds in Yemen. Saudi Arabia is also supporting the monarchy in Bahrain, and arming the anti-Assad forces in Syria. His ascension to the role of Crown Prince coincided with geopolitical tensions among members of the Gulf Cooperation Council and the cutting of diplomatic ties with Qatar, which has subsequently turned into a full blockade.

Catalyst of Change: The Crown Prince has been linked to major changes taking place in the Kingdom: allowing women to drive, hold their own passports and move independently, the (re)opening of cinemas and holding of pop concerts, a crackdown on corruption (including the arrest of princes and prominent businessmen), and the proposal to float Saudi Aramco to mention a few.

Vision 2030: As Chairman of the Council of Economic and Development Affairs, Crown Prince Muhammad bin Salman launched "Vision 2030", a comprehensive, multi-year plan for the future of Saudi Arabia. The ambitious plan seeks to revitalize the Saudi economy by bolstering the Kingdom as a global investments powerhouse, and moving away from oil-dependency as the largest source of national income. It also seeks to strengthen government efficiency and the promotion of a "tolerant, thriving, and stable Saudi Arabia that provides opportunity for all."

The Khashoggi Assassination: Jamal Ahmad Khashoggi was a prominent journalist and Saudi Arabian dissident who was assassinated at the Saudi consulate in Istanbul on 2 October 2018. Forced into exile from Saudi Arabia in 2017 because of his criticisms of authoritarian rule and foreign policy, Khashoggi had many enemies in high places. Although the Saudi government denied any knowledge of the murder, they were later forced to admit that their officials had been involved, but didn't go as far as the CIA who concluded that Crown Prince Mohammad bin Salman had ordered Khashoggi's assassination. The murder of Khashoggi within an internationally recognised place of sanctuary adds further to the horror of the crime.

Jasmine—the national flower of Saudi Arabia



Country: Senegal

Born: 1955 (Age 64)

Source of Influence: Lineage, Scholarly

Influence: Spiritual leader of around 100 million Tijani Muslims.

School of Thought: Traditional Sunni (Maliki, Tijani)

2019: (22)

2018: (18)

2017: (16)

"You can only go to Paradise or to Hellfire, and you have to work for Paradise in this life. This is the way, and here, is the place to work for reward in the Hereafter."

Over **1** million Sufi adherents under his guidance.

1781 CE is the year the Tijani Tariqa was founded.



25

Sheikh Ahmad Tijani bin Ali Cisse

Sheikh Ahmad Tijani bin Ali Cisse

Leader of the Tijaniyya Sufi Order

Sheikh Ahmad Tijani bin Ali Cisse is the spiritual leader of the Tijaniyya Sufi order. The Tijaniyya is the largest Sufi order in Western Africa, and its leader commands a following of millions, who see him as their guide to true Islam.

Leader of Tijani Muslims: Cisse became leader of the Tijaniyyah following the death of his elder brother Sheikh Hassan Cisse in 2008. He is the Imam of the Grand Mosque in Medina Baye, Senegal, which is one of Western Africa's key positions of Islamic leadership. Tijani Muslims are located throughout Western Africa and further afield. As an order, Tijanis give allegiance to their sheikh giving him significant influence as a leader.

Education and Activities: Sheikh Tijani Cisse (b. 1955) studied Qur'an, Arabic and classical texts with both his father, Sheikh 'Ali Cisse, and his legendary grandfather, Sheikh Ibrahim Niasse. He then continued his studies at Al- Azhar University in Egypt, studying Arabic and Usul Al-Din (theology). Upon completing his studies in Egypt, he travelled extensively throughout Africa, the Middle East and America attending numerous conferences and participating in religious debates. He also managed to edit and publish several important works, including Sheikh Ibrahim's Kashif Al-Ilbas.

Posts: In 2001, Sheikh Tijani Cisse was appointed Senegal's General Commissioner for the Hajj. In 2006, he was again recognized by Senegalese President Aboulaye Wade and appointed a Senegalese "Special Missions Ambassador", a position he holds until the present time. He has also received Senegal's distinguished award, the Ordre de Merite (1993).

Descendent of The Tijaniyya Founder: The Tijaniyya is a Sufi order founded by Ahmad al Tijani Hasani, an Algerian, in the late 18th century. As the spiritual leader of the Tijaniyya, Cisse is considered to be the bearer of a spiritual inspiration called the Fayda Tijaniyya ('flood' or 'overflow of spiritual grace'), giving him authority to carry on the teachings of Ahmad al Tijani Hasani. Because of this position, some Tijani Muslims refer to Cisse as the reviver of the Sunnah. The Tijanis are characterized by strict following of the sunnah, recitation of spiritual litanies (awraad) individually and in gatherings and an emphasis on developing the inward relationship with God.

Baobab flower—the national flower of Senegal (photo by Bernard Dupont)





HE Sheikh Abdul-Aziz ibn Abdullah Aal Al-Sheikh

Grand Mufti of the Kingdom of Saudi Arabia
Country: Saudi Arabia
Born: 30 November 1943 (age 76)
Influence: Grand Mufti of Saudi and the global network of Salafis
School of Thought: Salafi

26

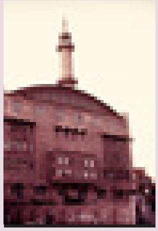
Rank (2019): 26
Rank (2018): 17
Rank (2017): 15

As the Grand Mufti, Sheikh Abdul-Aziz ibn Abdullah Aal Al-Sheikh has the highest position of religious authority in the Kingdom of Saudi Arabia. He is an Islamic scholar based in Makkah and has influence as a leading cleric of the expansive global movement of Salafi Muslims.

Salafi Lineage: The Aal Al-Sheikh family in Saudi Arabia traditionally controls the religious and justice establishments. They are descended from Muhammad ibn Abdul Wahhab (1703–1792), the founder of Wahhabi and Salafi thought, and for 250 years have been closely associated and intermarried with the ruling Al-Saud family.

Head of Sunni Jurisprudential Committees: Sheikh Abdul-Aziz Aal Al-Sheikh is chairman of the Council of Senior Scholars, a scientific consultative commission composed of leading Sunni specialist scholars of Sharia (Islamic law). He is recognized for his influence in enforcing a distinct view of Islamic tradition. In 2008, he publicly criticized Muslim televangelists who encouraged Muslims to celebrate birthdays and anniversaries. He has also been robust in his condemnation of Turkish soap operas sweeping the Arab World, calling them distracting practices.

Central Figure of Global Salafi Movement: As Grand Mufti of the Kingdom of Saudi Arabia, Al-Sheikh is the leading religious figure of the Saudi based network of Salafi Muslims. The rulings derived by Al-Sheikh are based heavily on a literal reading of the Qur'an and emphasize the need to strip away past interpretations that have become a part of Muslims' lives. The movement he leads is characterized by an authoritative stance on Islamic religious practice. He has described DAI'SH as 'evil' and called them 'the number one enemy of Islam'. In 2017, he received praise from an Israeli minister for labelling Hamas a terrorist organization.



HE Sheikha Munira Qubeysi

Leader of the Qubeysi Movement
Country: Syria
Born: 1933 (age 86)
Influence: More than 75 thousand students in Damascus alone
School of Thought: Traditional Sunni

27

Rank (2019): 27
Rank (2018): 29
Rank (2017): 18

Munira Qubeysi is the head of the largest women-only Islamic movement in the world. It offers Islamic education exclusively to girls and women. Qubeysi commands around 80 schools in Damascus alone, teaching more than 75,000 students. She is one of the most significant Islamic scholars in the world; her movement focuses on learning the Qur'an and six Hadith collections by heart. Qubeysi is arguably the most influential Muslim woman in the world, albeit in great discretion.

Female Muslim Order: At a time when clandestine meetings of Islamic organizations are proscribed in Syria, Sheikha Qubeysi's network, the Qubeysiat, has legally been permitted to host classes and meetings in mosques since 2006—although they had been operating as a secret society for long before that time. Members of the Qubeysiat are provided a unique role within Arab society as scholars and teachers exclusively catering to the needs of Muslim women; they provide an open forum to address religious questions and discuss religious issues.

Milestones in Islamic Education: Qubeysi is influential as the leader of an incredibly successful educational movement. The religious education of women had previously been neglected so the emergence of a female-specific educational initiative has become very popular, making the Qubeysiat, in numbers, the leading Islamic movement in Syria. Qubeysi's students are also at the forefront of a significant achievement in Islamic history in regards to education—no less than 70 Qubeysiat have memorized nine canonical books of Hadith with extensive chains of narration.

Maulana Mahmood Madani



Secretary General of Jamiat Ulema-e-Hind
Country: India
Born: 3 March 1964 (age 55)
Influence: Scholarly, Political, Administrative. 10 million members of Jamiat Ulema-e-Hind
School of Thought: Traditional Sunni

Rank (2019): 32
Rank (2018): 36
Rank (2017): 39

28

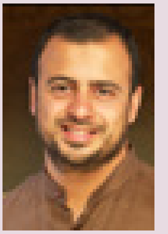
Maulana Mahmood Madani is the Secretary General of the Jamiat Ulema-e-Hind (JUH) and has gained influence for his forthright condemnations of terrorism and unfaltering support of the Indian Muslim community.

Lineage: Maulana Mahmood's grandfather Maulana Syed Hussain Ahmad Madani was a great scholar of Islamic theology, teaching Hadith in Medina, and Deoband. He was the President of the JUH until his death in 1957 and was then succeeded by his son Asad Madani (the father of Maulana Mahmood), who was President until his death in 2006.

Jamiat Ulema-e-Hind (JUH): JUH was established in 1919 by leading Deoband scholars who argued for the concept of composite nationalism, believing that a nation should not be formed on the basis of one factor only (e.g. religion, ethnicity etc), but rather be based on many factors. Maulana Mahmood has striven to keep this concept alive amid all the turmoil of nationalistic politics in India. After graduating from Deoband in 1992 he became actively involved in the JUH, organising conferences and meetings across the country which saw a rapid rise in membership. He became the General Secretary of JUH in 2001, and continued to invigorate the organization. When his father passed away in 2006, a dispute arose between him and his uncle around the leadership of the org.

Activism: He has striven for Muslim rights in India and been outspoken in his opposition to the misuse of the term jihad as a tool of terrorism in India. Following fatal bomb blasts in 2008, he mobilised Darul Uloom Deoband institutions to host events condemning terrorism as inherently un-Islamic. This had a major impact in the community. He has been at the forefront of relief work (earthquakes in Gujrat and Kashmir), health and social development (Kashmir).

Sheikh Mustafa Hosny



Televangelist
Country: Egypt
Born: 8 August 1978 (age 41)
Influence: Preacher
School of Thought: Traditional Sunni

Rank (2019): 34
Rank (2018): 37
Rank (2017): 47

29

Mustafa Hosny is a televangelist and Islamic preacher who presented his first show in 2004 and has gone on to become a household name.

Changing careers: Mustafa Hosny started his career in sales after obtaining a BA degree in Business from the Ain Shams University in Egypt. He changed careers to become a full-time preacher after he received a Certification from the Institute of training preachers, an affiliate of the Ministry of Awqaf (Egypt).

Preacher: Mustafa Hosny delivers sermons and lectures worldwide and currently presents more than 13 programs on TV and radio channels. He also delivers weekly sermons and lectures at Yousef El Sahaby and El Hosary mosques as well as delivering the Friday sermons at Al Bilal Mosque compound in Mokattam twice a month in Cairo.

Humanitarian: Some of his activities include combating drug addiction amongst youth. He is a supporting member for the Children's Cancer Hospital campaign in Cairo, and delivers seminars and campaigns for the "Life Clear of Smoking Association" in Egypt. He also supports blood donation campaigns.

Social Media: He has nearly 52 million followers on different social media platforms in addition to 2.5 million subscribers on YouTube. His YouTube videos have over 287 million views. His daily advice and softly spoken words endear him to the public and account for his continued influence.



Sheikh Usama Al-Sayyid Al-Azhari

Scholar
Country: Egypt
Born: 16 July 1976 (age 43)
Influence: Scholarly
School of Thought: Traditional Sunni

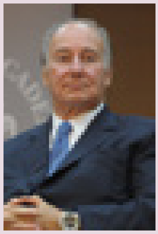
30

Rank (2019): 35
Rank (2018): 39
Rank (2017): 43

Sheikh Usama Al-Sayed Al-Azhari is an Azhari scholar, preacher, an academic and a Senior Fellow of Kalam Research & Media. He teaches Hadith, Logic, and Islamic Creed at the renowned Al-Azhar Mosque's Riwaq Al-Atrak in Cairo, Egypt. He also holds a teaching post in the Faculty of Usul Al-Din and Da`wah at Al-Azhar University, Egypt.

Scholar: Sheikh Usama was chosen by the Grand Mufti of Egypt, Sheikh Ali Gomaa to deliver the Friday sermons on his behalf in the Sultan Hassan Mosque. He has studied with many esteemed scholars from all over the Islamic world, acquiring numerous authorisations (ijazaat) all testifying to his accepted position in the unbroken-chains of transmission known as isnad essential in the field of Islamic sciences and scholarship.

Peace Activist: He is considered to be one of the most influential voices calling for and working towards reaching new understandings founded on the Islamic tradition and in ways that accommodate the contemporary condition. In this regard, he has presented a number of original and fresh ideas attempting to renew authentic Islamic outlooks, through his publishing and scholarly contributions. Some of the ideas include, creating a relational map of Shariah sciences and their relationship with other circles of sciences, creating "Islamic hermeneutics", reviving the tradition of auditing religious sciences and transmitting them through a chain of transmission as a criterion of authenticity, and the Qur'anic accommodation of different civilizations, amongst others.



HH Shah Karim Al-Hussayni

The Aga Khan IV
Country: France
Born: 13 Dec 1936 (age 83)
Influence: Leader of Nizari Ismailis
School of Thought: Modernist Shia, Ismaili, Nizari

31

Rank (2019): 36
Rank (2018):40
Rank (2017): 37

Shah Karim Al-Hussayni, also known simply as the Aga Khan (Imamate: 1957-present), is the leader of the Shia sect of Muslims known as the Nizari Ismailis. For 10–15 million Nizari Ismaili Muslims the Aga Khan is the 49th hereditary Imam, with lineage descending back to Ali, the cousin of the Prophet Muhammad ﷺ.

Hereditary Leader of Ismailis: The Aga Khan, a hereditary title bestowed upon the Imam by the Shah of Persia in the mid-nineteenth century, derives his position of authority from his lineage. At the age of 21 the Aga Khan bypassed his father and uncle to become the fourth Aga Khan and 49th Imam, a choice that his grandfather made because he felt the community needed a leader 'who has been brought up and developed during recent years and in the midst of the new age, and who brings a new outlook on life to his office.'

Unparalleled Philanthropist: The Aga Khan Development Network (AKDN) is a collection of development and humanitarian agencies working in areas of poverty. The network is widely known for its architectural and cultural work, including projects that revitalize historic cities. Some projects include the renovation of the Old City of Aleppo and the Al-Azhar Park in Cairo. The Aga Khan's foundation maintains a strong and enduring presence in developing countries—building health care capacity, promoting economic development in rural areas and helping improve educational opportunities. The AKDN is particularly influential in Central Asia, where it works in areas that are often neglected by other organizations. The period from July 2017 to July 2018 was designated the Diamond Jubilee Year of the Aga Khan's 60th year of reign.

HE Sheikh Dr Yusuf Al-Qaradawi



Senior Muslim Scholars
Country: Egypt
Born: 9 Sept 1926 (age 93)
Influence: Leading scholar
School of Thought: Sunni, Muslim Brotherhood/Salafi

Rank (2019): 30
Rank (2018): 33
Rank (2017): 31

32

Yusuf al-Qaradawi is a preeminent Egyptian scholar. Articulate and widely read, he is one of the most famous Islamic scholars of our time. He recently stepped down as president of the International Union of Muslim Scholars (IUMS).

Return to Egypt: In February 2011, Qaradawi returned to Egypt after a 30 year exile and addressed a crowd of over a million people at Tahrir Square during Friday prayers. He addressed all segments of Egyptian society (including the Copts and the military) and called for unity and a return to civilian rule.

Leading Figure of the Muslim Brotherhood: Qaradawi is the intellectual leader of the Muslim Brotherhood. He has twice turned down offers to be their leader—in 1976 and 2004—preferring to be free of institutional restrictions. As early as 1997 he stated categorically that he was not a member of the Brotherhood. Earlier in his life Qaradawi was jailed three times for his relationship with the Muslim Brotherhood and subsequently stripped of his Egyptian citizenship in the 1970s—driving him to seek exile in Qatar. Qaradawi has been sentenced to death in absentia by an Egyptian court along with over 100 other Egyptians affiliated with the Muslim Brotherhood, an organization banned in Egypt. Meanwhile, Interpol removed Qaradawi from its "Wanted" list in 2017.

Fatwas: Qaradawi vocally supported the 'Arab Spring' movements issuing fatwas for the killing of Colonel Gaddafi, and fatwas against the Asad regime in Syria. He also issued a fatwa condemning the overthrow of Morsi, saying that it was an obligation to continue to support Morsi. He advised El-Sisi to remain neutral and protect the legitimate rule of government. Finally, he criticised the Sheikh Al-Azhar for supporting a rebellion against the ruler of a country.

Habib Luthfi bin Yahya



Preacher
Country: Indonesia
Born: 10 November 1947 (age 72)
Influence: Scholarly, Spiritual Guide
School of Thought: Traditional Sunni

Rank (2019): 37
Rank (2018): 41
Rank (2017): 45

33

Habib bin Luthfi is currently: Ra'is 'Amm of the Jam'iyyah Ahli Thariqah Al-Mu'tabarah Al-Nahdliyah (Head of the Association of Recognized Sufi Orders), Head of MUI Middle Java, and the spiritual leader of the Ba Alawi tariqah in Indonesia.

Ba Alawi: The Ba Alawi are descendants of the Prophet ﷺ who migrated to Hadramaut in Yemen early on in Islamic history. They played a major role in bringing Islam to the Far East, including Indonesia and Malaysia, and they hold high prominence to this day. They emphasise the importance of inward sincerity coupled with the study of religious sciences, especially as espoused by Imam Ghazali.

Seeker of Knowledge: Habib Luthfi started his quest for knowledge early in life, and first studied under the tutelage of Ba Alawi teachers in Indonesia. He then travelled to Makkah and Madinah for further education and received authorisation (ijaaza) in all the traditional fields of learning including hadith, and sufism (tasawwuf). His authorisation to be a spiritual master comes from more than one tariqah (spiritual brotherhood).

Spiritual Guide: He has established thousands of schools, mosques and zawiyahs in Indonesia, and has a following numbering millions. He emphasises spiritual practices, especially the recitation of litanies (awraad).



Sheikh Abdul-Malik Al-Houthi

Leader of the Houthi
Country: Yemen
Born: 22 May 1979 (age 40)
Influence: Political
School of Thought: Traditional Shia

34

Rank (2019): 38
Rank (2018): 42
Rank (2017): 46

Abdul-Malik Al-Houthi is the current leader of the Houthi political, religious and militant movement in the Sa'dah governorate in Yemen.

Houthi: The Houthi movement was established in 1992 by Hussein Badr Al-Din Al-Houthi, a Zaydi Shia'a scholar and anti-Wahhabi who had written a number of books criticizing Wahhabism and the leading authorities of Yemen. The Zaidis ruled most of Yemen for over 1,000 years until 1962. They believe that Muslims should be ruled only by a descendant of Prophet Muhammad ﷺ, whom they call an Imam.

Leader: Abdul-Malik has made major changes in Yemen through tactical and strategic plans that have enabled him to reach the position where he is today. In 2007, he founded the Al-Minbar website and in March 23, 2012 he launched Al-Masirah TV channel.

Taking Yemen: Abdel Malik emerged as a leader after the February 2011 uprising. The Houthi authority seized control over Saada and Jawf provinces in March 2011. Then in 2014, the Houthis seized control over the Demag region in the Saada and Amran provinces and in September 2014 they stormed the capital Sana'a, seizing a large number of ministries and military facilities. He has driven Al-Qaeda out of the regions which the Houthis have taken.

Humanitarian Toll: Since 2015, they have been subject to aerial bombing by a Saudi led coalition. This bombing of one of the world's poorest countries has led to 10,000 civilian deaths and a humanitarian crisis which has left around 70 per cent of the population (27 million) reliant on humanitarian aid and over a million people infected by cholera. The UK in particular has come under international criticism for its supply of weapons which are being used in the bombardment.



Sheikh Mahmud Effendi

Turkish Scholar and Preacher
Country: Turkey
Born: 1929 (age 90)
Influence: Scholarly, Preacher
School of Thought: Sunni

35

Rank (2019): 39
Rank (2018): 43
Rank (2017): 49

Sheikh Mahmud Ustaosmanoglu, also known as Sheikh Mahmud Effendi, is one of the most popular Islamic teachers in Turkey today. He emphasizes the Sunnah and is well-known for having revived many of the Sunnah practices.

Life: Sheikh Effendi became a Hafiz (one who has memorized the Qur'an) at the tender age of 6. He then started studying Arabic and Persian at first, and then went on to study the Islamic Sciences. Sheikh Effendi was appointed imam of the Ismail Agha mosque in Istanbul in 1954, where he remained until he retired in 1996.

Preaching: He began delivering spiritual and ethic guidance from 1960 following the death of his Shaikh Ali Haydar Efendi. He devoted three weeks per-year to teach people across Turkey and made several missionary and educational tours in several countries, including Uzbekistan, India, Germany and the United States. He has a Qur'an tafsir named Ruhu'l Furkan in Turkish.

Students: He has millions of followers and has established various religious, social and charity organisations such as the Marifet Association, the Federation of Marifet Associations and Ahle Sunnah wal Jamaah Confederation. Although he himself has moved to the suburbs of Istanbul, his stronghold is still the Fateh area where his followers are easily recognised by their traditional dress. He emphasises service to humanity on the basis of sincerity. Despite being confined to a wheelchair and unable to give talks, he is still sought out for his blessings by people ranging from the layman to the highest powers in the land.

Maulana Tariq Jameel

Pakistani Scholar and Preacher
Country: Pakistan
Born: 1953 (age 66)
Influence: Scholarly, Preacher
School of Thought: Sunni, Tabligh Jamaat



Rank (2019): 40
Rank (2018): 44
Rank (2017): HM

36

Maulana Tariq Jameel is a prominent Deobandi scholar who is also one of the most popular preachers in Pakistan. He belongs to the Tablighi Jamaat group and his lectures focus on the subject of self-purification, avoidance of violence, observance of Allah's orders and pursuing the way of Prophet Muhammad (peace be upon him).

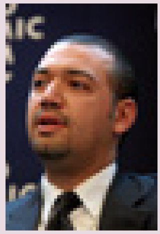
Background: After completing pre-medical studies, Maulana Tariq was admitted to the King Edward Medical College in Lahore. It was there—under the influence of members of the Tablighi Jamaat—that his focus changed to Islamic Education. His Islamic training is from Jamia Arabia, where he studied Qur'an, Hadith, Sufism, logic, and Islamic jurisprudence. Maulana Tariq's background in the sciences allows him to explain Islamic matters in a way that appeals to modern urban Muslims. Additionally, his simple lifestyle and eloquence in Urdu, as well as his fluency in Arabic, catapulted his fame across the Muslim world.

Tablighi Jamaat: Tablighi Jamaat is a political missionary movement founded by Muhammad Ilyas Al-Kandhlawi in India 1927. It focuses on encouraging Muslims not to neglect the basic practices of their faith. It has informal affiliations with the Deobandi movement but targets a more general audience. The sub-continent diaspora have carried its message to nearly every country in the world and its adherent's number in the millions. It has annual gatherings in Pakistan and Bangladesh which number in the millions.

Influence: In addition to running a madrasa in Faisalabad, Pakistan, Maulana Tariq has delivered thousands of lectures around the world. He has been very effective in influencing all types of the community ranging from businessmen and landlords to ministers, actors, and sports celebrities.

Sheikh Moez Masoud

Televangelist
Country: Egypt
Born: 4 July 1978 (age 41)
Influence: Preacher
School of Thought: Traditional Sunni



Rank (2019): 31
Rank (2018): 32
Rank (2017): 34

37

Moez Masoud is an Egyptian preacher, television and radio presenter, and activist who focuses on the fields of contemporary spirituality, interfaith dialogue, and Islam in the modern world.

Religious and academic work: Founder of *Al-Tareeq Al-Sahh* (The Right Way) Institute, Masoud is trained in the Islamic sciences and is currently a research affiliate at the University of Cambridge. His writings are primarily centred around religious identity and spiritual quest, as well as religious radicalization. He has spoken at such key global events as the World Economic Forum's Annual Meeting in Davos.

Media and Social Media: His engagement in media has been significant since 2007 when his first Arabic TV show debuted, and by now his programs and appearances have acquired millions of viewers across the Arab world. His Ramadan broadcast, "*Khutuwat Al-Shaytan;*" was widely viewed across the Arab world. In 2017, Masoud produced the Egyptian film "Clash" which has been hailed as "one of the most telling depictions of modern Egypt yet filmed" and the film was selected to represent Egypt in the Oscars' 2017 Best Foreign Language Film category. Masoud is active in various social media sites, including YouTube videos (over 10 million views), Facebook (8 million likes) and Twitter (3.7 million followers). Masoud participated in the brief post Tahrir "Egyptian National Dialogue" and has continued that dialogue on socio-political issues in Egypt from within the perspective of traditional Islam. In 2019 he announced production of a film about the Christchurch mosque shootings, in which 51 people died. It will be entitled 'Hello, Brother', the words spoken by one of the victims.



HE President Halimah Yacob

President of Singapore
Country: Singapore
Born: 23 August 1954 (age 65)
Influence: Political
School of Thought: Sunni

38

Rank (2019): 41
Rank (2018): 45

Halimah Yacob became Singapore's eighth, and first female, President in September 2017 when she was elected unopposed.

Election: A former speaker of Parliament she gave up her parliamentary seat and position with the ruling People's Action Party to run for President. The government's criteria for the current President, including that the President must be an ethnic Malay, meant that Yacob was unopposed and became President unelected, a process which has drawn some criticism. She is the first ethnic Malay President.

Background: Halimah Yacob comes from humble beginnings, being raised by her Malay mother after her Indian father passed away when she was eight years old. Her mother struggled to raise her five children and Halimah almost neglected her school studies because of the need to help out at home. She was successful at school and continued to obtain her law degree and master's in law from the National University of Singapore. She then went on to work at the National Trades Union Congress before becoming Director of the Singapore Institute of Labour Studies.

Political career: She entered politics in 2001 and a decade later was appointed Minister of Community Development, Youth and Sports and later on Minister of Social and Family Development. She was elected Speaker of Parliament in 2013, becoming the first woman to hold the post. As President she has promoted initiatives for supporting a cohesive society, strengthening interfaith and recognizing all workers who contribute to Singapore's growth. She has a strong international profile, regularly meeting world leaders.



Sheikh Rached Ghannouchi

President of Ennahda Party
Country: Tunisia
Born: 1941 (age 78)
Influence: Political, Scholarly
School of Thought: Sunni

39

Rank (2019): 28
Rank (2018): 30
Rank (2017): 27

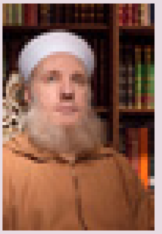
Ghannouchi is one of the world's leading Islamic thinkers and one of the most influential Tunisian politicians in the post-revolution transition period.

Politics: Ghannouchi co-founded The Ennahda Movement ('Renaissance') in the 1970s and was imprisoned several times before being forced into exile. The Ennahda is a political party based on Islamic values resembling the Christian Democratic political parties in Europe. It supports the concept of a multi-party democracy. In 2012 he received the Chatham House Prize for "the successful compromises each achieved during Tunisia's democratic transition" and in 2016 he received the Jamnalal Bajaj Award for "promoting Gandhian values outside India".

Post Arab Spring: With the fall of President Ben Ali, Ghannouchi returned to Tunisia in January 2011 having spent 20-years in exile. He led the Ennahda (Renaissance) Party to victory in the October 2011 National Constituent Assembly elections. In 2014, Ghannouchi quit government and handed power over to a technocratic government. When elections were held later that year, Ennahda, without Ghannouchi leading them, came second to the Nidaa Tounes party. In 2019 Ghannouchi announced a surprise candidacy for a parliamentary seat in the October 2019 elections. This will be the third set of elections since the 2011 revolution.

Countering terrorism: Ghannouchi has stated that the widespread phenomenon of terrorism in the Arab region is due to corruption in the economic, social and political sectors. He is acutely aware of the bloodshed in neighbouring Algeria and is keen to avoid having only binary options of identity available. He also believes that whoever wants to fight extremism must do so in moderation by following the Tunisian model.

Sheikh Muhammad Al-Yaqoubi



Scholar
Country: Syria
Born: 7 May 1963 (age 56)
Influence: Scholarly
School of Thought: Sunni

Rank (2019): 42
Rank (2018): 47
Rank (2017): HM

40

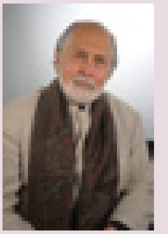
Sheikh Al-Yaqoubi is a widely respected religious scholar who also has a significant spiritual following worldwide. He was appointed as member of the Royal Aal al-Bayt Institute of Islamic Thought in 2016.

Background: Sheikh Al-Yaqoubi was born in Damascus and was trained in Islamic studies by his father, who was an Imam and instructor at the Grand Umayyad Mosque. Sheikh Al-Yaqoubi followed in his father's footsteps teaching in the same mosque, and becoming a world renowned Islamic scholar of theology, jurisprudence, and Hadith. He is widely-recognised as one of the reliable authorities for the issuing of fatwas in Islam.

Against Extremism: He was one of the first scholars to speak against DAI'SH, denouncing its atrocities and showing that its actions are un-Islamic. His book *Refuting ISIS* (now in eight languages), has become an essential reading, providing theological arguments against the extremists and calling on the mainstream, traditional followers to combat them. His criticism of the Syrian government's response to protests made his stay in Syrian untenable, and so he had to flee the country, eventually seeking refuge in Morocco where he is still based.

Educator: As a teacher, he has trained several hundred Imams and teachers who work in the Arab World, the West, in the Far East and South Africa. As a spiritual guide, he focuses on the spiritual well-being of Muslims and gives personal spiritual instruction to his disciples, of which he has a significant following in Europe and the USA. He is a charismatic public speaker in both Arabic and English (he also speaks Swedish) and one of the most powerful voices of Islam making a huge positive impact via his public talks, writings and numerous media appearances worldwide. His public teaching includes readings of the entire collection of Hadiths in Sahih Bukhari.

Professor Seyyed Hossein Nasr



Philosopher and University Professor
Country: United States of America
Born: 7 April 1933 (age 86)
Influence: Scholarly
School of Thought: Traditional Shia

Rank (2019): 43
Rank (2018): 49
Rank (2017): 40

41

Seyyed Hossein Nasr is University Professor of Islamic Studies at George Washington University. He remains one of the most influential Muslim scholars in the world for his work on Islamic tradition and philosophy. He is the only Muslim to be included in the Library of Living Philosophers and has written over 50 books and over 500 articles.

Background and career: Nasr was born in Iran and raised in a house of scholars and physicians. He was sent to school in the USA, won a scholarship to MIT for undergraduate studies in physics and obtained a doctorate in the history of science and philosophy from Harvard. He returned to Iran in 1958 where he swiftly rose through academic ranks to become Vice-Chancellor of Tehran University and then President of Aryamehr University. The 1979 Iranian revolution forced Nasr to leave Iran and so he settled in the USA.

Reviver of Tradition: Nasr's work has covered the most important areas of contemporary Muslim thought from classical Islamic philosophy, Islamic science, Sufism, and critique of modernity to interfaith relations, Islam–West relations, and the environmental crisis. Nasr was the first Muslim scholar ever to be invited to give the prestigious Gifford Lectures, which were later published as Knowledge and the Sacred. Nasr's work has been ahead of its time in predicting the disastrous consequences of the environmental crisis. Books such as The Encounter of Man and Nature (1968) critique the rise of a secular, modern conception of nature as inert matter to be conquered by modern technology, and attempt to revive a sacred notion of nature.

Legacy: For Nasr, the quest for knowledge, specifically knowledge which "liberates and delivers him from the fetters and limitations of earthly existence," has been and continues to be the central concern and determinant of his intellectual life.



HE Mahathir Mohamad

Prime Minister of Malaysia
Country: Malaysia
Born: 10 July 1925 (age 94)
Influence: Political
School of Thought: Sunni

42

Rank (2019): 44
Rank (2018): 450
Rank (2017): 450

Dr Mahathir Mohamad is the current Prime Minister of Malaysia, serving in this position for the second time. He first served as Prime Minister from 1981-2003. At 94 years old, he is the world's oldest sitting head of government.

Prime Minister: He was the key figure behind the transition of Malaysia's economy from being agricultural-based into a newly industrialized market economy. He is noted for his support for liberal Muslim values and has established Islamic institutions such as the International Islamic University of Malaysia.

Determined winner: Mahathir is a dominant political figure. In his first tenure as Prime Minister he won five consecutive general elections as well as seeing off party rivals to the leadership. Even when retired from politics he established the Kuala Lumpur War Crimes Commission to focus on victims of abuse in Iraq, Lebanon, and the Palestinian Territories. In May 2012, George W Bush, Dick Cheney, Donald Rumsfeld, and their legal advisers were found guilty of war crimes.

Criticisms: Mahathir has been criticised for his record on civil liberties and for the trials and tribulations that his former Deputy Prime Minister, Anwar Ibrahim, endured after being sacked by Mahathir in 1998.

Miraculous Victory of 2018: Mahathir registered a new political party in 2017 and joined the coalition Pakatan Harapan (Pact of Hope) which went on to win the 2018 elections with Mahathir becoming prime minister. This was part of an understanding that if successful, Mahathir would pardon Anwar Ibrahim (who was in prison at the time) and step down from the role to allow Ibrahim to take over. Ibrahim was given a full royal pardon and Mahathir is expected to step down sometime in 2020.



HE Sheikh Uthman Taha

Calligrapher
Country: Syria
Born: 1934 (age 85)
Influence: Calligrapher
School of Thought: Sunni

43

Rank (2019): 45
Rank (2018): HM
Rank (2017): HM

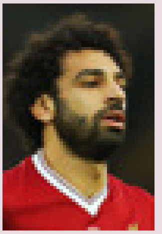
Uthman Taha is an internationally acclaimed Arabic calligrapher who has hand-written the Mushaf Al-Madinah, which is the copy of the Quran issued by the King Fahd Complex for the Printing of the Holy Quran.

Background: Sheikh Taha was born in 1934 near Aleppo, Syria. He developed a passion for calligraphy when very young, but had to wait until he moved to Damascus (where he studied a BA in Sharia at Damascus University) before he met the chief calligrapher in Syria, Muhammad Badawi Al-Diyrani, and the Iraqi calligrapher, Hashim Al-Baghdadi. He then travelled to Istanbul, where he met the most celebrated calligrapher of the time, Hamid Al-Amidi, from whom he received certification.

Copying the Quran: The written copy of the Quran is known as a Mus-haf, and it took Taha approximately three years to copy one out. He wrote his first copy in 1970 and in total has written out over 10 copies. The most significant one was the one assigned to him in 1988 by the King Fahd Complex for the Printing of the Holy Qur'an in Madinah. This copy is the one printed by the King Fahd Complex and distributed to millions of pilgrims every year. It is the most common copy of the Quran available worldwide. Taha has copied out 6 different textual variants including *Warsh* (used in Morocco and Algeria), *Hafs* (worldwide), *Duri* (Africa and Sudan), and *Qalun* (Libya)

Mohamed Salah

Footballer
Country: Egypt
Born: 15 June 1992 (age 27)
Influence: Celebrities and Sports
School of Thought: Sunni



Rank (2019): 46

44

Mohamed Salah is an Egyptian football player of global fame.

International Player: Salah started his career in the Egyptian Premier League in 2010 before moving on to join Basel, in Switzerland. His stellar performances there attracted Chelsea FC and he moved to London in 2014. A disappointing season saw him move on to Italy, where he enjoyed a successful season with Roma in 2016/17. This success prompted another English team to sign him and Salah enjoyed the most successful season of his career with Liverpool FC in 2017/18. He broke many records and won many accolades. He also helped Egypt qualify for the World Cup. The 2018/19 season saw more success with Liverpool FC being runners-up in the English Premier League, and crowned 2019 European Champions and World Club Champions.

Popularity: His affable nature and polite manners have won him many fans across the globe, and none more so than in his native country of Egypt where he has donated to various charitable causes. In the March 2018 Egyptian Presidential elections, over a million people struck out the two names vying for the presidency and inserted Mohamed Salah's name, making him an unofficial runner up in the election. His down to earth nature has shown itself in chance meetings with fans and acts of kindness towards those in need.

Singing in the Terraces: His footballing exploits during his two seasons at Liverpool FC have had the unprecedented effect of football fans singing positive songs about Muslims. "If he's good enough for you, he's good enough for me. If he scores another few, then I'll be Muslim too. Sitting in the mosque, that's where I wanna be! Mo Salah-la-la-la, la-la-la-la-la-la-la."

Sheikh Muqtada Sadr

Scholar and Politician
Country: Iraq
Born: 4 August 1974 (age 45)
Influence: Political, Social Issues
School of Thought: Shia



Rank (2019): 47
Rank (2018): 450
Rank (2017): 450

45

The son of the late Grand Ayatollah Mohammad Sadiq Al-Sadr, and son-in-law of Grand Ayatollah Muhammad Baqir Al-Sadr, Muqtada is a highly influential leader who inherited control over large social institutions that served millions in the slums of Baghdad.

Serving the Poor: He has concentrated on serving Iraq's poor Shia Muslims and has had complete freedom to work in many parts of Iraq, especially Sadr City, a district in Baghdad named after his father. He provides healthcare and access to food and clean water. He has raised issues of corruption, high unemployment and poor government services.

Politics: He gained prominence after the US invasion of Iraq by creating the Mahdi Army, an armed insurgency movement that formed its own courts and system of law enforcement. This is now known as Saraya Al-Salam. Through it he has concentrated on campaigning against corruption in Iraq, criticising the government openly about this. He has worked for Shia-Sunni unity, and in 2017 called for Syrian president Bashar Al-Assad to step down and met with Saudi Crown Prince Mohammad bin Salman.

King-Maker: In the May 2018 elections, Al-Sadr allied with the communist party, and their Sairoon coalition won the most seats, making him the king-maker in Iraq's new government. The campaign rhetoric focused on corruption and tried to cut across sectarian platforms. Rejecting influence from both USA and Iran, he has focused on bringing disparate Iraqi parties together. He has continued his criticism of corruption within the Iraqi government.



HE President Mahmoud Abbas

President of the Palestinian National Authority

Country: Palestine

Born: 15 November 1935 (age 83)

Influence: Political. A founder of Fatah, leading peace negotiator.

School of Thought: Sunni

46

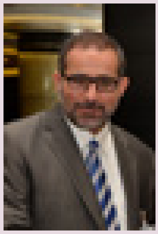
Rank (2019): HM
Rank (2018): 26
Rank (2017): 30

Abbas, also known as Abu Mazen, is the President of the Palestinian National Authority, and chairman of the Palestine Liberation Organization.

Politics: President Abbas is one of the few surviving founder members of Fatah - the main political grouping within the PLO. He has always been committed to pursuing an independent Palestinian state through negotiations and was one of the principal architects of the Oslo peace process. He accompanied Yassir Arafat to the White House to sign the Oslo Accords. He was elected President of the PNA in 2005 in what was due to be a four-year term. No elections have been held since then, and so he remains President.

Treaty with Jordan: President Abbas signed a historic agreement with King Abdullah II of Jordan confirming the Hashemite Kingdom's custodianship over the Holy Sites of Jerusalem. This treaty makes formal a situation which has existed since 1924, and it will not merely avoid any disputes between Jordan and Palestine, but will more importantly enable both countries to jointly legally protect the Holy Sites in Jerusalem against Israeli (official or unofficial) incursions, physical destruction and illegal annexation.

Key Issues: President Abbas has been vocal in his opposition to the 'Deal of the Century', refusing promises of billions worth of investment. This in a context of no political progress for the Palestinian situation, aid cuts of hundreds of millions of dollars by the US and an economy in ruins. The financial crisis has led to deep salary cuts which in turn have fueled further unpopularity to his rule. Internal politics are heating up as potential candidates eye up the succession to Abbas.



Dr Aref Ali Nayed

Scholar

Country: Libya

Born: 1962 (age 57)

Influence: Scholarly, Political. Influential figure in Libyan government.

School of Thought: Sunni

47

Rank (2019): 48
Rank (2018): 50
Rank (2017): 50

Nayed was the first post-Gaddafi Libyan Ambassador to the UAE for Libya's National Transitional Council. He led the Tripoli Stabilisation Team. Prior to the Libyan revolution, he worked as an important scholar in the field of Muslim-Christian relations, and is the founder and director of Kalam Research & Media (KRM).

Religious Scholar: Nayed is a former professor at the Pontifical Institute for Arabic and Islamic Studies (Rome), a former professor at the International Institute for Islamic Thought and Civilization (ISTAC, Malaysia) and a senior advisor to the Cambridge Interfaith Program and the Faculty of Divinity in Cambridge, UK. Prior to the Libyan revolution he lectured on Islamic Theology, Logic, and Spirituality at the restored Uthman Pasha Madrasa in Tripoli, Libya, and supervised Graduate Students at the Islamic Call College there. He is also a member of the Board of Advisors of the Templeton Foundation.

Political Leader: Nayed's other strengths have not gone unnoticed, and when he first submitted his resignation from the post of Ambassador to the UAE, it was rejected, and he was asked to take the position again. He is viewed in many circles as a man of integrity, wisdom and strength; virtues that are needed at the highest level to put Libya back on track. In 2017, Nayed launched a new movement for change in Libya dubbed *Ihya Libya* ("Reviving Libya") which aims to create a stable, prosperous and democratic country. He is currently the Chairman of the Libya Institute for Advanced Studies (LIAS) and has given various interviews confirming his intent to be a candidate for the post of either president or prime minister.

Dr Timothy Winter (Abdal-Hakim Winter)



Scholar
Country: UK
Born: 1960 (age 59)
Influence: Scholarly, Preacher, Administration of Religious Affairs
School of Thought: Sunni

Rank (2019): HM
Rank (2018): HM
Rank (2017): HM

48

Prof Timothy Winter, also known as Sheikh Abdal Hakim Murad, is an academic who has been actively involved in numerous initiatives in the UK over the past three decades.

Academic: He is currently the Aziz Foundation Prof of Islamic Studies for the Cambridge Muslim College and Ebrahim College, two leading seminaries training faith leaders and Imams for the British community. He is also Sheikh Zayed Lecturer of Islamic Studies in the Faculty of Divinity at Cambridge University and Director of Studies in Theology at Wolfson College. He has published and contributed to numerous academic works on Islam and among his best known works are translations from Imam Ghazali's Ihya and his own series of aphorisms (Commentary on the Eleventh Contentions). He is a much sought after speaker and contributes regularly to the media (fluent in several languages). Hundreds of YouTube videos of his lectures and talks form an important source of knowledge for English-speaking Muslims.

Cambridge Mosque: Prof Winter has been the main force behind the decade long project to build the Cambridge Central Mosque. The mosque represents an authentic Islamic design contextualised to its location and times. It is Europe's first eco-mosque, having been designed with a high degree of environment sustainability. It also incorporates a café, and meeting rooms for use by the whole community. The mosque opened in April 2019 and looks set to take its place as an iconic standard for all places of worship in the country.

Mohamed Bechari



Political
Country: France
Born: 16 April 1967 (age 52)
Influence: Political, Administration of Religious Affairs
School of Thought: Sunni

Rank (2019): 50
Rank (2018): HM
Rank (2017): HM

49

Dr Mohammed Bechari, born in Morocco, is a leading prolific and dynamic public figure in the landscape of European Islam. He heads a variety of organisations that seek to better represent French and European Muslims to wider society as well as working to empower their own communities.

Head of Organisations: He is the Secretary General of the UAE-based World Muslim Communities Council, president of the French National Federation of Muslims, one of the leading entities organizing Islam in France. He is also the secretary general of the Islamic European Conference, a Europe-wide umbrella organization that seeks to be a single entity representing European Muslims at the European level. Bechari is the founder of the Avicenna Institute in Lille and member of King Abdullah bin Abdulaziz International Center for Interreligious and Intercultural Dialogue (KAICIID) in Vienna.

Scholar and Awards: Bechari has written many books and taken up visiting professor posts at several international universities. He was awarded the King Abdullah II Award for Excellence of the First Class as well as The Medal of Sciences and Arts of the First Class from the Arab Republic of Egypt.

Outspoken: Bechari has been outspoken against those who would incite hatred and violence. He has included not only DAI'SH in this category but also any Imams who preach hatred in French mosques. He has been keen to win Islam back from the distorted image portrayed by terrorists. He has voiced his beliefs against DAI'SH and Al-Qaeda who promote terrorism and have distorted the image of Islam worldwide. During an interview on Dubai TV in 2016, he went as far as saying that Imams who incite and "Preach hatred in the Mosques" should be deported.



Maulana Nazur Rahman
Admin of Religious
Country: Pakistan
Born: unknown
Influence: Preacher, Administration of Religious Affairs
School of Thought: Sunni

50

Rank: New

Maulana Nazur Rahman is the fourth Amir of the Pakistani Tablighi Jamaat. He succeeded Hajji Abdul-Wahhab who passed away in November 2018, aged 96.

New Leader: A change of leadership changes nothing for the Pakistan chapter of the Tablighi Jamaat—a transnational Islamic organization dedicated to reminding Muslims of their duty to fulfill their religious obligations. Maulana Nazur was the Deputy Amir and one of three people named by the previous Amir as contenders for the position of Amir upon his demise.

Missionaries: As Amir, or leader of Pakistan's Tablighi Jamaat, Maulana Nazur Rahman's influence spans globally due to the organization's emphasis on missionary work. It is active in over 150 countries and famously involves people in small groups travelling to Muslim communities reminding individuals about their religious duties. This act of da'wa or exhortation towards fulfilling religious duties is seen as a cornerstone of the faith and has enabled it to acquire a massive membership base. The Tablighi Jamaatt has close ties with the prominent Islamic institution Darul Uloom Deoband, in India. It is where the founder, Maulana Muhammad Ilyas Kandhelvi, studied before establishing a following in Pakistan.

Mass Appeal: Among the throngs of Pakistanis, diaspora South Asians, and others who carry the flag of the Tablighi Jamaat are notable Muslim leaders. In Pakistan alone, prominent politicians, actors, and sports stars all publicly show allegiance to the group. This is done easily because the TJ is wholly apolitical. It is identified as a spiritual revivalist movement. It condemns violence and distances itself from any militant groups. Annual gatherings in Raiwind, Pakistan draw close to 2 million people, and those in Biswa, Bangladesh attract over 3 million.

THE TOP 50 INS & OUTS

THE INS

- HE Mahmoud Abbas, President of Palestine (HM) to 46
  page 102
- Dr Timothy Winter (Sheikh Abdal Hakim Murad), Islamic Scholar (HM) to 48
  page 103
- Maulana Nazur ur-Rahman, Amir of Tablighi Jamaat, Pakistan (new)
  see left

THE OUTS

- Hajji Muhammad Abdul-Wahhab, Amir of Tablighi Jamaat, Pakistan (14) Passed Away (RA)
  page 190
- Dr Amr Khaled, Preacher and Social Activist (33) to Hon Men
  page 109
- Ahed Tamimi, Palestinian Activist (49) to Hon Men
  page 110



And mention the Name of your Lord, and devote yourself [exclusively] to Him with complete devotion.

The Enshrouded One 73 : 8

Calligraphy by Hasan Kan'an © FreeIslamicCalligraphy.com

HONOURABLE MENTIONS

HE Grand Ayatollah Abdullah Jawadi Amoli



Scholarly
Country: Iran
Born: 1933 (age 86)

Grand Ayatollah Amoli is a leading theologian and interpreter of the Qur'an. He is a prolific scholar having published over 300 articles and books. He is most well-known for his commentary of the Qur'an the Tafsir al Tasnim, which has been widely lauded by his peers. Amoli has remained a very public figure throughout his career, having led a diplomatic mission to the USSR, and continues to speak publicly on current affairs.

HE Grand Ayatollah Mohammad Ishaq Fayadh



Scholarly
Country: Iraq
Born: 1930 (age 89)

Grand Ayatollah Fayadh, originally from Afghanistan, is one of the four marjas of the Hawza Seminary in Najaf, Iraq—one of the two most important seats of learning in Twelver Shi'ism. Fayadh is known for his quietist approach to politics and is well-respected especially amongst the Shi'a population of South Asia.

Sheikh Mohammed Ali Al-Sabouni



Scholarly
Country: Syria
Born: 1 January 1930 (age 89)

Al-Sabouni is influential because of his easy-to-read, simplified commentaries of the Holy Qur'an. They are now thought of as some of the most popular short commentaries in history after those of Jalalayn, Baydawi, Ibn Kathir and Ibn Juzayy. One of al-Sabouni's most influential commentaries is the Tafsir Ayat Al-Ahkam, an exploration of the Qur'anic verses that pertain to legal rulings. The Institute of Scientific Research and Revival of Islamic Heritage at the Umm Al- Qura University in Makkah, Saudi Arabia commissioned al-Sabouni to investigate the ancient tafsir manuscript of Abu Jaafar al- Nahas (d. 949 CE/338AH). Al-Sabouni's landmark achievement of verifying the only surviving manuscript of the text has come to fruition as a six volume work published by the university.

HE Sheikh Ibrahim Salih



Scholarly
Country: Nigeria
Born: 1 January 1946 (age 73)

Sheikh Dr Ibrahim Salih is currently the head of the Supreme Council for Fatwa and Islamic Affairs in Nigeria and recently became a member of the 'Muslim Council of Elders' which embraces prominent scholars. He completed his initial studies at the Supreme Islamic Institute in Nigeria and then studied at the hands of renowned scholars in countries such as Saudi Arabia, Egypt, Morocco, India, Pakistan, Senegal, Niger and Sudan. Sheikh Ibrahim lectures in the fields of Tafsir Al Qur'an (exegesis) and the Hadith as well as Islamic Sciences, Jurisprudence and ethics. He has over 100 written works. He has held and still heads several significant positions, some of which are: Founder and mentor of the Islamic Renaissance Organization, Adviser to the Federal Government on its Islamic Affairs since 1992, Assistant Secretary General for African Affairs in the World Islamic People's Leadership 1989 and many more.

Prof M Din Syamsuddin



Scholarly
Country: Indonesia
Born: 31 December 1958 (age 61)

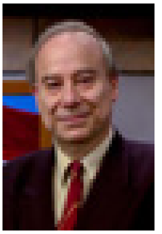
Prof Din Syamsuddin served as chairman (2005-2015) of the largest modernist Islamic organisation in Indonesia, the Muhammadiyah. He also served as chairman of the Indonesian Council of Ulema and is currently acting as chairman of its Advisory Council. He is a member of Group of Strategic Vision Russia - Islamic World, Chairman of the World Peace Forum and President of the Inter Religious Council - Indonesia. He was recently re-elected for another five-year term as President of the Asian Conference of Religions for Peace (ACRP). Syamsuddin is still very active in interfaith and intercultural dialogue and was appointed the Special Envoy for Religious Harmony by President Widodo.



There is no god except Allah

Calligraphy by Hasan Kan'an © FreeIslamicCalligraphy.com

Prof Akbar Ahmed



Scholarly
Country: Pakistan
Born: 15 January 1943 (age 76)

Prof Akbar Ahmed is the Ibn Khaldun Chair of Islamic Studies at American University in Washington, DC and the former Pakistani High Commissioner to the UK and Ireland. In addition to his academic and public sector careers, Ahmed has produced a number of noteworthy films and authored more than a dozen award-winning books. He produced the Jinnah Quartet and feature film, Jinnah (1998). He was awarded the 2017 Sir Syed Day Lifetime Achievement Award for excellence in Poetry, Literature, Arts and the Sciences and declared the 2017 Scholar/Teacher of the Year of the American University School of International Service. Ahmed was awarded the Diplomatic Leadership Award in 2019 from PakPac USA for outstanding academic endeavor. He is currently working on a forthcoming play about Gandhi and Jinnah and a forthcoming book examining the points which connect different world faiths, The Mingling of the Oceans: A Theory of How Civilizations Can Live Together.

Dr Ingrid Mattson



Scholarly
Country: Canada
Born: 24 August 1963 (age 56)

Dr Ingrid Mattson is the London and Windsor Community Chair in Islamic Studies at Huron University College at Western University in Canada. Previously she had worked for 14 years as Prof at the Hartford Seminary in Hartford, and served as Director of the Macdonald Center for the Study of Islam and Christian-Muslim Relations. In 2001 she was elected Vice President of ISNA and in 2006 she was elected president. She is the author of the highly acclaimed 'The Story of the Qur'an.' In late 2018, Dr Mattson founded a major project to uphold the sacred inviolability (hurma) of those who enter Muslim spaces from exploitation and abuse by those holding religious power and authority. The Hurma Project is conducting research, education, training and protocols for professional oversight for imams, chaplains, mosque boards and others.

HH Emir Sabah Al-Ahmad Al-Jaber Al-Sabah



Political
Country: Kuwait
Born: 16 June 1929 (age 90)

HH Sheikh Sabah Al-Sabah is the fifth Emir of Kuwait and the Commander of the Military of Kuwait. He had previously been Foreign Minister for 20 years, from 1963 to 2003, making him one of the longest-serving foreign ministers in the world. During his role as Foreign Minister, he restored Kuwaiti international relations after the Gulf War as well as restoring the country after the Iraqi invasion. During his reign as Emir of Kuwait, he instituted one of the strongest press freedom laws in the Arab world. He also sponsored the 27-article UN resolution 2178 that focuses on eliminating DA'ISH and related militants.

Ismail Haniyah



Political
Country: Palestine
Born: 29 January 1962 (age 57)

Haniyah was elected as the leader of Hamas' political bureau in May 2017 after his predecessor, Khaled Mashal, had completed his two terms in office. Haniyah has been a senior political leader of Hamas for over 20 years and led Hamas to a shock win over Fatah in the 2006 elections. He served as one of two disputed prime ministers of the Palestinian National Authority. After being dismissed by President Mahmoud Abbas, Haniyah continued to exercise prime ministerial authority in the Gaza Strip until 2014 when Hamas and Fatah agreed on a reconciliatory deal. Haniyah is a popular figure in Gaza, where he lives, and has broadened the appeal of Hamas in Gazan politics.

Khaled Mashal



Political
Country: Palestine
Born: 28 May 1956 (age 63)

Khaled Mashal was Hamas' politburo chief from 2004-2017, when he stepped down after reaching the end of his term limit. His term began after the Israeli assassinations of Sheikh Ahmed Yassin, and Abdel Aziz Al-Rantisi in 2004 and ended in a peaceful transition to Ismail Haniyah. Mashal saw the organisation through multiple attempts at a roadmap to peace and a major Israeli siege of the Gaza

Strip. Mashal has been recognized for his persistence with Hamas's effort. His determination is combined with a unique effort at diplomacy. Mashal has shown a willingness to negotiate with Israel to return to the 1967 borders and grant Palestinians a right of return, while importantly implying the necessary existence of the State of Israel, despite Hamas's historic denial of that possibility. Mashal has been one of the most direct, and candid leaders in dialogue and confrontation with Israel and this has garnered international recognition.

HH Sheikh Mohammed bin Rashid Al-Maktoum



Political
Country: United Arab Emirates
Born: July 15, 1949 (age 70)

HH Sheikh Mohammed bin Rashid Al-Maktoum is the constitutional monarch of Dubai, as well as the Prime Minister and Vice President of the United Arab Emirates. In 1995, as Crown Prince of Dubai, his chief objective was to make Dubai a resort and business destination. To that end, he helped develop the Palm Islands, the Burj Al-Arab hotel, the Burj Khalifa skyscraper, the Dubai World Cup and the Godolphin Stables. He has also launched multiple charity initiatives from Dubai, such as 'Dubai Cares', which has reached over 18 million beneficiaries in 53 countries since its inception in 2007. He has 18.5 million followers on different social media platforms.

HE Anwar Ibrahim



Political
Country: Malaysia
Born: 10 August 1947 (age 72)

Datuk Seri Ibrahim Anwar was the Deputy Prime Minister of Malaysia from 1993-98 and was then widely expected to succeed Tun Mahathir Muhammad. A falling out between the two led to Anwar being jailed on controversial charges. He spent the following two decades being charged, imprisoned, freed and in-exile. His imprisonment on sodomy charges was condemned as unjust and a travesty by many international leaders and rights organisations. In 2015, a new opposition coalition named the Pakatan Harapan (Alliance of Hope) was formed with Anwar as the de facto leader. The coalition won the 2018 elections and the chair of the alliance, Mahathir Muhammad became Prime Minister. Mahathir pledged to step down when Anwar was released from prison and ready to take over. On 16 May 2018, Anwar received a royal pardon from Sultan Muhammad V, and was released from prison. He is now the Prime Minister in waiting and is scheduled to take over when Mahathir Mohammed completes his agreed time.

Sadiq Khan



Political
Country: United Kingdom
Born: October 8, 1970 (age 49)

Sadiq Khan, the son of a London bus driver, was elected the Mayor of London in May 2016, with a huge personal mandate. His journey to arguably one of the highest posts in the UK included being a human rights solicitor, chair of the human rights group Liberty, councillor for Wandsworth, and then MP for Tooting from 2005-2016. He is a member of the Labour Party and served as Minister in two posts in Gordon Brown's government as well as serving in Ed Miliband's shadow cabinet in more senior ministerial posts. Much has been made of his British Pakistani ethnicity as well as him being Muslim, but he has stressed that those parts of his identity merely strengthen his willingness to serve all parts of society. He has worked to build cohesion among London's diverse communities. President Trump has attacked him via tweets with Khan replying that the President has become a poster-boy for the far-right.

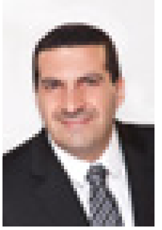
Mufti Abul Qasim Nomani



Administration of Religious Affairs
Country: India
Born: 14 Jan 1947 (age 72)

Maulana Mufti Abul Qasim Nomani is the current Mohtamim (Vice-Chancellor) of Darul Uloom Deoband in India. He was elected as Mohtamim on 23 July 2011 succeeding Maulana Ghulam Muhammad Vastanvi. The Deoband Darul Uloom is where the Deobandi school was established and it is still the centre worldwide, having some 7,000 students. Mufti Abul Qasim Nomani graduated from Darul Uloom Deoband in 1967 and was appointed as Member of Majlis Shura (Governing Body) of Darul Uloom in 1992.

Dr Amr Khalid



Preachers & Spiritual Guides
Country: Egypt
Born: (age 2019)

Amr Khaled has been a televangelist to the Islamic world since 1998. He communicates through his TV shows and web campaigns using Islamic ethics as a way to inspire, foster community development, tolerance and intercultural relations. He holds a degree in accounting, and has no formal religious education; wears suits and ties, and has a clean-shaven face except for a trimmed moustache—everything you do not expect from a Muslim preacher. His website is translated from Arabic into nearly twenty languages and it rivals Oprah Winfrey's in terms of traffic. His videos have racked up over 90 million views on YouTube, and he boasts 28 million likes on Facebook.

Sheikh Nuh Keller



Preachers & Spiritual Guides
Country: Jordan
Born: 1954 (age 65)

Sheikh Nuh Keller's Reliance of the Traveller is the first Islamic legal work translated into a European language to receive certification from the Al-Azhar University. He also possesses a number of ijazas in various disciplines, most notably as an authorized sheikh of the Shadhiliyyah Sufi order. He teaches students from his zawiyah in Jordan as well as at annual gatherings all over the world.

Dr Muhammad Al-Arifi



Preachers & Spiritual Guides
Country: Saudi Arabia
Born: 16 July 1970 (age 49)

Dr Al-Arifi is a well-known scholar and lecturer from Saudi Arabia. He is a founding and honorary member of various Da'wa organisations, as well as being a member of their advisory committees. He is also a Prof in King Saud University of Riyadh. He takes a special interest in Hadith literature and has received licenses for the chains of transmission for various Hadith texts from a number of scholars. He has over 45 million followers on social media.

Dr Zakir Abdul Karim Naik



Preachers & Spiritual Guides
Country: India
Born: 18 Oct. 1965 (age 54)

Zakir Abdul Karim Naik is a popular preacher and comparative religion specialist in the mould of the legendary Ahmed Deedat. He hosts huge public events where he speaks on all aspects of Islam and answers questions from the audience. Naik challenges leaders of other faiths to public debates that are broadcast around the world on Peace TV—a satellite channel that he helped to found. He is also the founder of the Islamic Research Foundation, which runs United Islamic Aid. In 2015, he was awarded the King Faisal International Prize for Services to Islam. Since 2016 he has been resident in Malaysia, but been investigated by the National Investigation Agency (NIA) on incitement to terror and money laundering charges. India has requested extradition so he might stand trial on those charges.

Sheikh Muhammad Ilyas Attar Qadiri



Preachers & Spiritual Guides
Country: Pakistan
Born: 12 July 1950 (age 69)

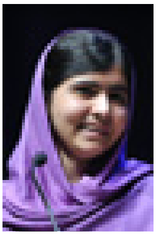
Sheikh Muhammad Ilyas Attar Qadiri is a leader of the Qadiriyyah, Radaviyyah, Attariya branch of the Qadiriyyah Sufi order. Qadiri is a widely-respected sheikh with a significant global following which is supported by the Madani TV Channel. In 1981, the Sheikh founded Dawat-e-Islami, a Sunni Barelwi revivalist movement with hundreds of thousands of followers in Pakistan and over 180 other countries. It centres on the propagation of Islamic knowledge and manages two main activities: the Jamia-tul-Madina chain of religious schools, and the non-commercial Madani TV channel. Religious background: Sheikh Muhammad Qadiri studied for 22 years under the former Mufti of Pakistan, Sheikh Mufti Waqar ud Din Qadri Razavi. He has authored over 30 books, including Faizane-Sunnat on the merits of good deeds. The sheikh's fame is matched by his humility; his most famous quote is, "I Must Strive to Reform Myself and the People of the Entire World."



Ahed Tamimi

Social Issues
Country: Palestine
Born: 31 January 2001 (age 18)

Ahed Tamimi is an 18 year old Palestinian who has become a globally recognised icon for resistance to the Israeli occupation of Palestine. She confronted Israeli soldiers who entered her yard in the West Bank village of Nabi Saleh, and then proceeded to slap and kick them. Her mother was recording the incident and later the video went viral. A few days later, at night, the Israeli army's own camera documented soldiers entering her house, handcuffing and arresting Tamimi. She was then subject to interrogation, a fate common to most Palestinian youth living under occupation, detained for three months and sentenced to eight months in jail. Her mother was also imprisoned but never charged. Ahed was released after serving eight months as a political prisoner and received worldwide support for highlighting the oppressive life faced by Palestinians.



Malala Yousufzai

Social Issues
Country: Pakistan
Born: 12 July 1997 (age 22)

Yousufzai's rise to prominence began tragically when the Taliban shot her in a school bus for encouraging girls to go to school in Swat. After the assassination attempt, Malala was flown to England, where she recovered and continued her schooling. She received high-profile support for her campaign to ensure that all children worldwide be schooled. In 2013, Yousafzai addressed the UN, received the prestigious Sakharov Prize, and was nominated for the Nobel Peace Prize, which she co-received in 2014 at the age of 17, thereby becoming its youngest-ever recipient. She has been granted audiences with royalty and world leaders, and this along with her high-profile international exposure has led some in her native Pakistan to question whether she has overreached. Having competed her secondary education in the England, she is currently studying at Oxford University and has published her second book.

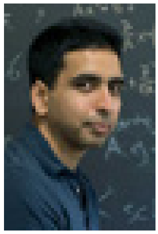
Khawar Qureshi



Social Issues
Country: United Kingdom
Born: 1966 (age 53)

Khawar Qureshi QC is one of the world's leading advocates on international arbitration, administrative and constitutional law, public international law and commercial litigation. He was the youngest advocate ever to have appeared before the International Court of Justice in 1993 for Bosnia's genocide case against Yugoslavia. From 1999 to 2006, he remained one of only 20 barristers which the UK government had appointed for representing it in civil matters. He routinely appears at the International Court of Justice, most recently as the counsel for Pakistan in the Kulbhushan Jadhav case, the Indian spy convicted on charges of terrorism, espionage and sabotage. Qureshi has taught at Cambridge University, Kings London and the University of London.

Salman Khan



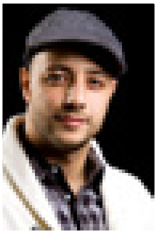
Science & Technology
Country: United States of America
Born: 11 October 1976 (age 43)

Salman Khan is the founder of an online educational website (www.khanacademy.org) that features more than 6,500 mini-lectures, free of charge, to anyone in the world. The videos are hosted on YouTube and teach a variety of subjects, such as: mathematics, history, healthcare, medicine, finance, physics, chemistry, biology, astronomy, economics, cosmology, organic chemistry, American civics, art history, macroeconomics, microeconomics, and computer science. The academy has delivered over 1 billion lessons in total. Khan published his international best seller, The One World School House, in October 2012. He appeared on the front cover of Forbes, where The $1 Trillion Opportunity feature article described him as "The Most Influential Person In Education Technology". The Khan Academy channel on YouTube has more than 4.8 million subscribers and its videos have been viewed more than 1.6 billion times

Our Lord! Perfect our light for us and forgive us. Assuredly You have power over all things.

Banning, 8

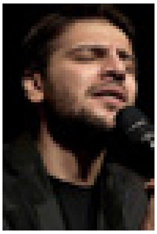
Maher Zain



Arts & Culture
Country: Sweden
Born: 16 July 1981 (age 38)

Multi-platinum award-winning Swedish singer, songwriter and music producer of Lebanese origin, Maher Zain is a household name across global Muslim audiences. Maher's debut album Thank You Allah reached the number one spot on Amazon's World Music charts. He is the most popular Muslim artist on social media with 32 million fans and the most viewed Muslim artist on YouTube with over 6 billion views. Maher has performed in over 100 charity concerts across 35 countries and is a high profile supporter of UNHCR.

Sami Yusuf



Arts & Culture
Country: United Kingdom
Born: 19 July 1980 (age 39)

Sami Yusuf is an internationally renowned singer-songwriter and master musician. Although not the sole indicator of his achievements, his music has revolutionised the nasheed industry. Yusuf 's music is about the perennial truths that enlighten and strengthen the listener. He is also known for his extensive involvement in global charitable initiatives. His songs appeal all age groups, ethnicities and beliefs across the Middle East, Europe, Asia, and North America, thus rightfully earning him the title of 'Islam's Biggest Rockstar'. He has released eight studio albums to date, selling over 34 million copies and has about 11 million social media followers.

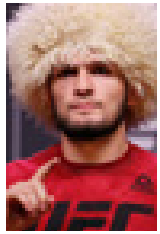
Sheikh Abdul Rahman Al-Sudais



Qur'an Reciters
Country: Saudi Arabia
Born: 10 February 1960 (age 59)

Al-Sudais is the chief of the Imams at the Grand Mosque of Makkah. He memorised the Qur'an at the age of 12, and studied Shari'ah at Riyadh University, Imam Muhammad bin Saud Islamic University, and Umm al Qura University. Al-Sudais is also popular for his sermons and stance on peaceful conflict-resolution. In 2005, he was named by the Dubai International Holy Quran Award (DIHQA) Organising Committee as its 9th annual "Islamic Personality Of the Year" in recognition of his devotion to the Quran and Islam. In 2017, Al-Sudais supervised the film One Day In The Haram, a film about the Haram in Makkah, told through the eyes of the workers.

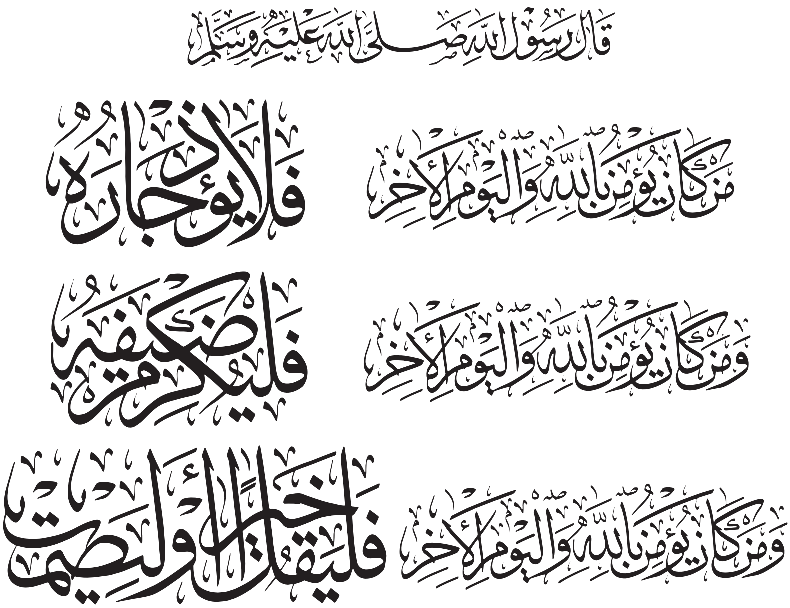
Khabib Nurmagomedov



Celebrities & Sports
Country: Russia
Born: 20 Sept 1988 (age 31)

Khabib Nurmagomedov is a mixed martial artist. As well as being the youngest Russian wrestler in history to compete in the UFC he is also the first Russian and Muslim to win a UFC title. He is the current Lightweight UFC champion and holds the longest undefeated streak in MMA history with 28 wins and counting. He won a high profile fight with Conor McGregor but was involved in a brawl immediately following the fight which led to both fighters being banned for several months. On his return to the ring in September 2019 be beat the interim champion. He is ethnically from the Russian republic of Dagestan and has chosen the nickname 'the eagle' to pay homage to this region. This has won him great support amongst many Muslim youth not only in Dagestan but also in Chechnya and other ex-soviet Muslim majority countries. His appeal is not limited to these as he has managed to transcend ethnic complexities and become one of Russia's most popular sportsmen.

رَبَّنَآ أَتْمِمْ لَنَا نُورَنَا وَٱغْفِرْ لَنَآ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ



The Messenger of Allah ﷺ said, "May he who believes in God and the Last Day do no harm to his neighbor, and may he who believes in God and the Last Day honor his guest, and may he who believes in God and the Last Day say what is good or keep silent."

Sahih al-Bukhari

THE 450 LISTS

The Lists

Scholarly
page 115
These scholars, thinkers, and educators are well-respected leaders who have made significant contributions to the study and cultivation of Islamic knowledge and Muslim culture.

Political
page 127
These leaders possess high positions of power over substantial groups of people and exert influence from their status, reputation, or political clout.

Administration of Religious Affairs
page 135
These agents of change are responsible for founding and/or directing institutions that influence the religious affairs of Muslims.

Preachers & Spiritual Guides
page 143
Preachers rely on charisma to inspire millions through multimedia while spiritual guides traditionally teach through live study circles and individualized directives to their disciples.

Philanthropy, Charity & Development
page 150
These activists work in the field, affecting the world through poverty alleviation programmes, emergency aid, charitable giving, sponsorships of various initiatives for people and communities to become self-reliant.

Social Issues
page 153
These individuals address various social issues such as health, education, women's rights, the environment, human rights and conflict resolution.

Business
page 163
These entrepreneurs head and direct key organisations in the business world pushing innovation and financial development forward.

Science & Technology
page 168
These are the main figures from the world of science and technology.

Arts & Culture
page 172
These are artists and cultural ambassadors whose work has become part of people's daily lives.

Qur'an Reciters
page 179
The recitation of the Qur'an is a special art that is valued by Muslim communities across the world. The word al-Qur'an literally means 'the recitation' referring to its origins as an oral text.

Media
page 180
In an age of impulsive news and innovative media, these personalities have garnered influence from their activity in the media world.

Celebrities & Sports Stars
page 184
These instantly recognisable figures have a huge public following due to their prominence in popular culture and sport.

Top Extremists
page 186
These individuals are responsible for heinous acts and controversial statements that are rejected by Muslim orthodoxy, separating them clearly from others engaged in armed conflict.

Middle East and North Africa

ALGERIA

Cherif, HE Ambassador Prof Mustafa

Prof Mustafa Cherif is a philosopher and researcher specializing in international relations and dialogue between cultures. Cherif has written numerous works on religion, civilization and dialogue between cultures. He has held many senior positions including minister of higher education and ambassador. He was awarded the UNESCO-Sharjah prize for Arab Culture and the Ducci Foundation peace prize in 2013.

BAHRAIN

Yaquby, Nizam

Nizam Yaquby was trained in the Islamic sciences in Bahrain and Makkah before going on to study at McGill University. He sits on a plethora of Sharia advisory boards including Morgan Stanley, Arab Banking Corporation, Citigroup Inc, Abu Dhabi Islamic Bank, Barclays, BNP Paribas, Credit Agricole CIB, Dow Jones Islamic Index, Lloyds TSB, and HSBC Amanah. A highly sought-after expert with an immense breadth of experience with the Muslim community, Yaquby has received several awards, including the Euromoney Award for Outstanding Contribution to Islamic Finance and the Zaki Badawi Award for Excellence in Shariah Advisory in 2008.

EGYPT

Emara, Dr Mohamed

Dr Emara is an intellectual and scholar who has authored over 70 books. He is currently a member of the Al-Azhar Al-Sharif Islamic Research Academy, The International Institute for Islamic Thought, and The Supreme Council for Islamic Affairs. He was chosen to be part of the team re-writing the Egyptian constitution before the fall of the Muslim Brotherhood. Dr Emara is outspoken in his views against Western intervention and influence over the Muslim world, calling upon all Muslims to unite and form an Islamic State under moderate Islamic rule. He resigned from his post as Chief Editor of Al-Azhar Magazine in 2015.

IRAN

Amoli, HE Grand Ayatollah Abdullah Jawadi

Read bio on page 106 in Honourable Mentions.

Dabashi, Prof Hamid

Hamid Dabashi is the Hagop Kevorkian Prof of Iranian Studies and Comparative Literature at Columbia University in New York. He has written extensively in major publications and peer reviewed journals on a variety of topics including religion, literature, cinema and philosophy. He founded Dreams of a Nation, a Palestinian Film Project, dedicated to preserving and safeguarding Palestinian Cinema. He is also a public speaker, a current affairs essayist (contributing opinion pieces regularly to the Al Jazeera website), and a staunch anti-war activist.

Damad, HE Ayatollah Dr Seyyed Mostafa Mohaghegh

Damad is one of very few high-level clerics in Iran to have been educated in international law in the West. Damad is a forceful advocate for a more progressive interpretation of Sharia. He is a very well-respected scholar, Dean of the Department of Islamic Studies at The Academy of Sciences of Iran, and a Prof of Law and Islamic Philosophy at Tehran University. In October 2010, at the Pope's behest, he addressed the Synod in the Vatican, stressing the Muslim view towards Christians as one of friendship, trust, and mutual understanding. He was honoured as a prominent figure of humanities in Iran at the 8th Farabi International Award ceremony in 2017.

Shirazi, HE Grand Ayatollah Nasir Makarim

Grand Ayatollah Shirazi is a leading theologian teaching at the Qom Seminary, one of the two most important centres of learning for Twelver Shia. He is most influential for his Tafsir Al-Amthal, which is a very popular, simplified commentary of the Qur'an. He has also spearheaded the creation of schools and magazines devoted to young people. He has been outspoken in his support for Palestinians. His official website (www.makarem.ir) is in six languages, including English.

Sobhani, HE Ayatollah Jafar

Sobhani is a leading member of the Council of Mujtahids at the Qom Seminary, one of the two most important centres of learning in Twelver Shiism. He is the director of the Imam Sadiq Institute, Iran and was previously a member of the Society of Seminary Teachers at Qom. His work in all areas of the Islamic sciences is widely known and receives critical attention. Sobhani is a prolific writer, having published over 300 scholarly works.

IRAQ

Fayadh, HE Grand Ayatollah Mohammad Ishaq

Read bio on page 106 in Honourable Mentions.

Hakim, HE Grand Ayatollah Mohammed Said

Grand Ayatollah Hakim is one of the four maraji's of the Hawza Seminary in Najaf, Iraq, and, accordingly, is one of Iraq's most important Shia clerics. His family is very prominent in Iraq, holding key positions in Shia social and religious organizations and also in government. Hakim leads around five percent of the Iraqi Shia population. His influence stems partly from his relationship to Grand Ayatollah Mohsen Al-Hakim, a former religious leader of the Twelver Shia in Iraq.

Al-Najafi, HE Grand Ayatollah Bashir

Grand Ayatollah Bashir Al-Najafi is one of the four maraji' of the Hawza Seminary in Najaf, Iraq, and one of Iraq's most powerful Shia clerics. As a marja' of the Hawza in Najaf, Iraq's premier Shia institution, Najafi holds a position of immense authority. Najafi, originally from Pakistan, holds less sway amongst Iraq's population than the other maraji' but has significant clout in South Asia. His website (www.alnajafy.com) is available in five languages.

Al-Qaradaghi, Prof Ali Mohyi Al

Prof Ali is the Vice-President of the European Council for Fatwa and Research and the Chairman of the Supreme Consultative Council for Bringing Islamic Madhahib Closer Together of ISESCO, in addition to many other professional positions. He has written more than 30 works.

Al-Sadr, HE Ayatollah Al-Faqih Seyyed Hussein Ismail

HE Ayatollah Al-Faqih Seyyed Hussein Ismail Al-Sadr is the most senior Shia cleric in Baghdad, Iraq. He heads the Ayatollah Seyyed Hussain Ismail Al-Sadr Foundation Trust, which runs humanitarian, development, and peace and reconciliation projects in Iraq. His role as a social leader and humanitarian has increased significantly during the recent hostilities in Iraq. The issue of reconciliation and dialogue between Iraq's different religious and ethnic communities has featured heavily in the Ayatollah's recent efforts.

JORDAN

Khasawneh, HE Sheikh Abdul Karim

Sheikh Khasawneh has served Jordan in his capacity as a religious scholar and mufti in various roles. He is a former mufti of the Jordanian Armed Forces, served as the Grand Mufti of Jordan between 2010-2017, and is currently Jordan's Chief Islamic Justice. Khasawneh is also a member of the Jordanian Ifta Council and member of the board of the World Islamic Sciences and Education University.

LEBANON

Qabbani, HE Dr Mohammad Rashid

Mohammad Rashid Qabbani is the former Grand Mufti of Lebanon and the country's leading Sunni scholar. Qabbani speaks out regularly against sectarianism and violence. His is an important voice in a region where tensions can easily escalate.

MOROCCO

Abdurrahman, Prof Taha

Taha Abdurrahman is a Moroccan philosopher famous for his work on the creation of an ethical humanistic modernism on the basis of the ethics and values of Islam. Abdurrahman has won the Moroccan Book Prize twice, and was awarded the ISESCO Prize for Islamic Philosophy in 2006. He is the president of the Wisdom Circle of Thinkers, Morocco, and a member of the International Union of Muslim Scholars.

OMAN

Al-Khalili, HE Sheikh Ahmad

Sheikh Al-Khalili is the Grand Mufti of Oman. He is a strong advocate for religious tolerance and works hard to ensure harmony between the different religious schools of thought in Oman.

PALESTINE

Abu Sway, Prof Mustafa

Prof Abu Sway was appointed as the first holder of the Integral Chair for the Study of Imam Ghazali's Work at Al-Masjid Al-Aqsa and at Al-Quds University in 2012. He has been Prof of Philosophy and Islamic Studies at Al-Quds University in Jerusalem, Palestine, since 1996. He taught at the International Islamic University in Malaysia (1993-96) and was a visiting Fulbright Scholar-in-Residence at the Wilkes Honors College at Florida Atlantic University, as well as a Visiting Prof of Islamic Studies at Bard College, NY.

Nusseibeh, Prof Sari

Sari Nusseibeh, who comes from one of Jerusalem's oldest and most prominent families, is a Prof of philosophy and a leading intellectual. He served as president of the Al-Quds University in Jerusalem for more than twenty years. In 2008, Nusseibeh was voted 24th in a list of Top 100 Public Intellectuals by Prospect Magazine (UK) and Foreign Policy (US).

Al-Tamimi, HE Justice Sheikh Dr Tayseer Rajab

Al-Tamimi is a leading scholar and Chief Islamic Justice of Palestine. Popular as an outspoken thinker and leader on Palestinian-Israeli relations, Al-Tamimi is the head of the Palestinian Centre for Religion and Civilization Dialogue.

SAUDI ARABIA

Al-Fawzan, Sheikh Salih Bin Fawzan

Sheikh Al-Fawzan is considered to be the most senior scholar of the Salafi movement in Saudi Arabia. He is a member of the council of senior scholars and committee for *fatwa* and research. He has authored over 35 books and is one of the major Muftis on the program "Noor 'Ala Al Darb", one of the oldest and most famous programs broadcast on the Quran radio channel, where a number of major scholars answer questions and give *fatwas*.

Al-Madkhali, Sheikh Rabee Ibn Haadi 'Umayr

Sheikh Rabee Ibn Haadi 'Umayr Al-Madkhali is one of the most radical thinkers in the Salafi movement. He is an influential writer and speaker whose influence has led to an independent faction within Salafism. Al-Madkhali's adherents are known as Madkhali Salafis and make up one of the most significant and influential branches inside the Salafi movement. A former head of the Sunnah Studies Department at the Islamic University of Madinah, Al-Madkhali is a scholar who has authored over 30 works in the fields of Hadith and Islamic disciplines.

Al-Saffar, Hasan Musa

Hasan Musa Al-Saffar is a Saudi Shia reformist leader who has made significant progress in communicating with Salafi leaders and other senior officials in Saudi Arabia. This is important as sectarian tensions throughout the Muslim world have risen with increased Sunni-Shia hostilities in Iraq.

Al-Awni, Dr Hatim

Dr Hatim Al-Awni is the General Supervisor of International Committee for the Support of the Final Prophet (ICSFP). He has also served in a number of academic and political capacities, including the Consultative Assembly of Saudi Arabia for two separate terms. While his academic research includes dozens of publications, perhaps his greatest contribution is the awakening of Salafi introspection in Saudi Arabia. His widely-read articles have pointed out clear connections between militant extremism and core Salafi texts. He also writes extensively on rapprochement between Islamic schools of thought, particularly between Salafi and Traditionalist (Ash'ari and Maturidi) approaches.

SYRIA

Al-Nabulsi, Dr Mohammed Ratib

The son of a well-known Syrian religious scholar, Dr Al-Nabulsi has represented Syria all over the world in many Islamic conferences. Muslims know him through the lessons, orations, symposiums, and interviews broadcast on radio and television. He has written a number of Islamic books, many of which have been translated into English. In addition to studying in his native Syria, he also has studied in Ireland and France.

Al-Sabouni, Sheikh Mohammed Ali

Read bio on page 106 in Honourable Mentions.

TUNISIA

Djait, Hisham

Prof Hisham Djait is a well-known pan-Arab intellectual from Tunisia. A Prof of history at the University of Tunis, he has written important works such

as Al-Fitna and L'Europe et l'Islam, and was chosen by the Arab Institution for Studies and Publishing in Beirut as the Cultural Personality of the Year for 2016.

Sub-Saharan Africa

ERITREA

Said, Sheikh Faid Mohammed

Sheikh Faid Mohammed Said was raised in Eritrea, where he was educated by Sheikh Hamid (rehmatullah alaih), the Senior Judge of the Shari'ah Court in Asmara. While he remained in Eritrea, he studied under some of the greatest scholars in the country. He later moved to Madinah al Munawarah, where he continued his studies under Sheikh Atiyyah Mohammed Salim (rehmatullah alaih), the Resident Scholar of Masjid ul Nabawwi and Senior Judge of Madinah. Since that time, Sheikh Faid has been invited to lecture all over the world, particularly in Canada, Germany, the Maldives, Saudi Arabia, Turkey and the UK. He has also headed Almadina College, a centre of learning in London.

ETHIOPIA

Idris, HE Hajji Omar

Hajji Omar Idris is a mufti and leader of Ethiopian Muslims, who represent 40% of Ethiopia's population. Widely respected, he is a proponent of Muslim unity and was elected as President of the Ethiopian Islamic Affairs Supreme Council. It is hoped that the EIASC, or Majlis, will retain its independence from the government and help to build a unity amongst Muslim groups in Ethiopia as well as representing them strongly. Hajji Idris is also president of the *fatwa* and Da'wa Councils.

GAMBIA, THE

Jah, HE Ambassador Prof Omar

Jah is an important figure in the Muslim community of Gambia and in Gambian scholarship on Islam. Jah was the former Gambian Ambassador to Saudi Arabia, Secretary of the Muslim Scholars Council of Gambia, and Acting Vice-Chancellor at the University of Gambia. After more than a decade at the University of Gambia, he is now the Pro-Vice Chancellor at the Islamic University of Technology (IUT) Dhaka, Bangladesh, where he was appointed by the Organization of Islamic Cooperation.

NIGERIA

Ahmed, Dr Ibrahim Datti

Dr Ibrahim Datti Ahmed is the President-General of the Supreme Council for Sharia in Nigeria (SCSN). The SCSN is the focal Islamic religious institution that deals with Sharia in Nigeria and is also a representative body of Nigeria's Muslim scholars. Recently, the SCSN has petitioned for fair treatment of Muslim military officers and has spoken out against prejudice and violence against Muslims. He has been touted as a mediator between Boko Haram and the government.

Salih, HE Sheikh Ibrahim

Read bio on page 106 in Honourable Mentions.

Zakzaky, Sheikh Ibraheem

Sheikh Ibraheem is the leading force behind the most influential Shia movement in Nigeria and heads its Islamic Movement. The movement has witnessed rapid growth and is based on the model of Hezbollah, focusing on social services, education, charity, etc, but also including military training. In December 2015, the Nigerian Army raided his residence in Zaria, massacred hundreds of his followers, killed three of his sons and held him under state detention before being released. He was arrested again earlier this year but the court hearing has been repeatedly delayed.

SOUTH AFRICA

Desai, Mufti Ebrahim

A prominent and world renowned scholar; Mufti Ebrahim Desai runs the askimam.org, issuing numerous fatwas online through his institution—Darul Iftaa Mahmudiyyah in Sherwood, Durban—South Africa where he trains students to become Muftis. Mufti Desai has been issuing Fatwās in various fields for more than 25 years. Currently, Mufti Saheb runs The Darul Iftaa Mahmudiyyah where he teaches students to become Muftis. The Darul Iftaa caters for many facilities under the supervision of Mufti Saheb.

Esack, Farid

Farid Esack is a scholar of the Qur'an and Contemporary Islam who has authored many famous written works on Islam and is arguably the world's leading

A Common Word

www.acommonword.com

The 'A Common Word Between Us and You' initiative (ACW) was launched on October 13th, 2007 initially as an Open Letter signed by 138 leading Muslim scholars and intellectuals (including such figures as the Grand Muftis of Egypt, Syria, Jordan, Oman, Bosnia, Russia, and Istanbul) to the leaders of the Christian churches and denominations of the entire world, including His Holiness Pope Benedict XVI. In essence it proposed, based on verses from the Holy Qur'an and the Holy Bible, that Islam and Christianity share, at their cores, the twin 'golden' commandments of the paramount importance of loving God and loving one's neighbour. Based on this joint common ground, it called for peace and harmony between Christians and Muslims worldwide, who together comprise over 55% of the world's population. ACW was and is an extended global handshake of interreligious goodwill, friendship and fellowship and consequently of world peace.

ACW is a document which uses religion as the solution to the problems of interreligious tensions. By basing itself on solid theological grounds in both religions—the twin Commandments to love God and love the neighbour—ACW has demonstrated to Christians and Muslims that they have a certain common ground (despite irreducible theological differences) and that both religions require them to have relations based on love not on hatred.

During the ten years since its launch ACW has become arguably the most influential interfaith dialogue between Muslims and Christians in history. It has provided a common ground on which thousands of Muslim and Christian religious leaders have been brought together through:

- Initiating a multitude of conferences, seminars, workshops, training programs, and university courses in Jordan, the Vatican, the USA (Yale University, Georgetown University and the College of William and Mary, Fuller Theological Seminary, ISNA, Oregon, Virginia, South Carolina, New Orleans), the UK (Cambridge University, Oxford University, Heythrop College and Lambeth Palace), Oman, Malaysia, Egypt, Sudan, Pakistan, the UAE, the Brookings Institute in Qatar, the Mediterranean Dialogue of Cultures, Germany (the Munich School of Philosophy), the World Council of Churches in Switzerland, the Philippines, and Australia.
- Being the subject of books, articles, PhDs and over 74 dissertations and reports.
- Founding the regular [every 3 years] Catholic-Muslim Forum, which was first held at the Vatican in 2008, at the Baptism Site, Jordan, in 2011, and at the Vatican in November, 2014.
- Giving rise to a variety of other events, activities, initiatives and even legislative bills.

Thus HH Pope Benedict XVI, said of it (during the First Seminar of the Catholic-Muslim Forum held at the Vatican, November 4–6, 2008:

> "The Open Letter 'A Common Word between Us and you' has received numerous responses and has given rise to dialogue, specific initiatives and meetings, aimed at helping us to know one another more deeply and to grow in esteem for our shared values."

Equally, HG Dr Rowan Williams, the Archbishop of Canterbury, said of it (in 2010):

> "The appearance of the A Common Word [Open Letter] of 2007 was a landmark in Muslim-Christian relations and it has a unique role in stimulating a discussion at the deepest level across the world."

Insofar as Muslim-Christian relations are concerned, Professor Miroslav Volf of Yale University said of it (in 2011):

> "The A Common Word Initiative is the most significant initiative in Muslim-Christian relations since Nostra Aetate of the Second Vatican Council."

And in so far as Muslim initiatives towards Christians are concerned, Professor David F. Ford (Regius Professor of Divinity, University of Cambridge, U.K. and Director of the Cambridge Interfaith Program) said of it (in 2011):

> "The Open Letter A Common Word Between Us and You (2007) was probably the single most important initiative ever taken by Muslim scholars and authorities towards Christians."

The A Common Word initiative was awarded the UK's Association of Muslim Social Scientists Building Bridges Award of 2008; Prince Ghazi, Habib Ali Al-Jifri and Grand Mufti Mustafa Ceric were awarded Germany's Eugen Biser Award for it in 2008, and Prince Ghazi was awarded the St Augustine Award for Interreligious Dialogue in the Mediterranean (Milan, Italy, 2012) and the Interfaith Harmony and Tolerance Prize by the International Islamic University of Malaysia, Jamia Ma'din and the National Unity and Integration Department, Malaysia.

Islamic Liberation Theologian. He was appointed as gender equality commissioner by Nelson Mandela. Through the organization, The Call of Islam, Esack played a leading role in the struggle against apartheid. He is an advocate of interreligious solidarity against all forms of injustice and has worked extensively to support Muslims infected with HIV. He is currently a Professor of the Study of Islam at the University of Johannesburg. In 2018, he was awarded the Order of Luthuli (Silver), South Africa's highest civilian order for his contribution to scholarship and work for justice.

Hendricks, Sheikh Seraj

Hendricks is the Mufti of Cape Town, the Resident Sheikh at the Azzawia Institute, and Dean of the Student Body at the Madina Institute. He is a leading scholar on Sufism in South Africa and a patron of Dome Publications. Hendricks is seen as one of the highest authorities on Islamic scholarship for South Africa's large and affluent Muslim population.

Moosa, Ebrahim

Ebrahim Moosa is the Prof of Islamic Studies in the Keough School of Global Affairs, the Kroc Institute for International Peace Studies, and in the Department of History at the University of Notre Dame. His interpretive and historical research on questions of tradition, ethics, and law includes two monographs as well as several edited and co-edited books. His prize-winning book Ghazali and the Poetics of Imagination, was awarded the Best First Book prize in the History of Religions by the American Academy of Religion. He is the author of What is a Madrasa? (2015). Moosa is also regarded as a prominent public intellectual. In 2007, he was invited to deliver the King Hasan Lecture (Durus Hasaniyyah) to HM King Mohammed VI of Morocco in Arabic. He currently directs the Madrasa Discourses project, advancing scientific and theological literacy amongst young theologians (madrasa graduates) in South Asia.

UGANDA

Mamdani, Mahmood

Mamdani is the Herbert Lehman Prof of Government in the Departments of Anthropology and Political Science at Columbia University in the United States, and Director of Makerere Institute of Social Research in Kampala, Uganda. In 2008, Mamdani was named one of the world's top 20 intellectuals by Foreign Policy (New York) and Prospect (London) magazines. He is the former president of the Council for Development of Social Research in Africa in Dakar, Senegal. Mamdani is well-known for his book Good Muslim, Bad Muslim: America, The Cold War and The Roots of Terror, which became significant in liberal policy circles in the US.

Asia

AZERBAIJAN

Pashazade, Sheikh ul-Islam Haji Allahshukur Hummat

Pashazade is the Grand Mufti of Azerbaijan, the elected mufti of the Caucasus region, and the chairman of the Religious Council of the Caucus. Pashazade is also the world's only Sunni-Shia Grand Mufti, giving each group fatwas according to their relevant madhab, reflecting Azerbaijan's Sunni-Shia mix. He co-chaired the World Summit of Religious Leaders, held in Azerbaijan in April 2010. He has been spear-heading Azerbaijan's initiatives of promoting dialogue between faiths within the region and internationally.

INDIA

Khan, Wahiduddin

Wahiduddin Khan, founder of Centre for Peace and Spirituality, is an Islamic scholar who advocates peaceful coexistence, interfaith dialogue, and social harmony. He has authored over 200 books on Islam, prophetic wisdom, spirituality and coexistence in a multi-ethnic society. Many of his works expound on the Islamic position on modernity, secularism, democracy and freedom of speech. Khan's English translation of the Quran is widely acknowledged as simple, clear and easy-to-read. Internationally recognized for his contributions to world peace, he has received, among others, the Demiurgus Peace International Award, Padma Bhushan and Sayyidina Imam Al-Hassan Ibn Ali Peace Award by the Forum for Promoting Peace in Muslim Societies. Khan has launched Maulana Wahiduddin Khan Peace Foundation and Quran Foundation to make people aware of the true message of the Quran. He is also the co-founder of Goodword books, a popular publisher of books on Islam.

Nadvi, Rabey Hasani

Nadvi is an Islamic scholar and a bilingual author of around 30 books in both Arabic and Urdu. His influence emanates from being the fourth president of the All India Muslim Personal Law Board, Rector of Darul-Uloom Nadwatul Ulama, and a founding member of Rabita Aalam-e-Islami, Makkah Mukarramah. He is also the president of multiple Islamic centres and academies.

Nadwi, Bahauddeen Muhammed Jamaluddeen

Dr Bahauddeen Muhammed Jamaluddeen Nadwi is the founding vice chancellor of Darul Huda Islamic University, Kerala, India. He has authored a number of books, treatises, edited volumes, and translations in Arabic, English and Malayalam. His recent work is the translation of Holy Quran into Malayalam. His works span Qur'anic sciences, Islamic jurisprudence, Hadith, education, Sufism, Comparative Religion, Arabic Language and Literature, and Islamic History. He is the Editor in Chief of an international Journal of Islamic studies, and a member of regional (Kerala), national, and international organizations. He has visited more than 40 countries and delivered a number of religious, academic and cultural lectures.

INDONESIA

Bisri, Kyai Haji Achmad Mustofa

Kyai Haji Achmad Mustofa Bisri is widely revered as a religious scholar, poet, novelist, painter, and Muslim intellectual. He has strongly influenced the NU's (Nahdlatul Ulama) social and political development over the past thirty years. He heads the prestigious Raudlatuth Tholibin Islamic Boarding School in Rembang, Central Java. Mustofa Bisri's role in combining spirituality with artistic expression is widely admired in Indonesia, where he is regarded as a cultural icon. Often called the 'President of Poets' he is celebrated for his courage in defending artistic and religious freedom in the face of radical onslaughts.

Maarif, Syafii

Maarif is one of Indonesia's most famous scholars whose political comments regularly attract significant attention. In 2008 he won the prestigious Magsaysay Award for guiding Muslims to embrace tolerance and pluralism. This former president of the influential Muhammadiyah organization is actively involved in interfaith and peace movements both domestically and internationally, largely through his Maarif Institute for Culture and Humanity. He was recognized for his role in promoting interfaith dialogue and religious harmony at the Habibie Awards. Maarif is also a Prof of history at the National University of Yogyakarta and a productive author and columnist, currently writing two regular columns in 'Republika' newspaper and also in Gatra Magazine.

Syamsuddin, Prof M Din

Read bio on page 106 in Honourable Mentions.

MALAYSIA

Al-Akiti, Dato Dr Muhammad Afifi

Al-Akiti is a scholar, trained theologian, and philologist. He is a lecturer of Islamic studies with the Faculty of Theology at Oxford University, a KFAS Fellow in Islamic Studies, and a fellow at Worcester College. He is internationally acclaimed for his 2005 fatwa "defending the transgressed by censuring the reckless against the killing of civilians", written in response to the 7 July London bombings, which was praised by scholars of Islam and gained a massive readership on the Internet. Al-Akiti was appointed Privy Councillor to the State of Perak, Malaysia by the Crown Prince of Perak. In 2012, he was the sole recipient of the Darjah Dato's Paduka Cura Si-Manja Kini (DPCM) which carries the Malaysian title of "Dato" in the Sultan of Perak Birthday Honours List.

Al-Attas, Dr Syed Muhammad Naquib

Dr Syed Muhammad Naquib Al-Attas is considered by many to be a giant of scholarship in the Muslim world. An influential philosopher and thinker, he has written on the traditional Islamic sciences as well as Sufism, metaphysics, and philosophy, authoring more than two dozen books. He has also served at various global academic institutions as an educator and lead administrator and is also a noted calligrapher. He has been widely recognised for his scholarly thought and has had Chairs established bearing his name.

Bakar, Dr Osman

Dr Osman Bakar is Distinguished Prof and Al-Ghazzali Chair of Epistemology and Civilizational Studies and Renewal at ISTAC, International Islamic University, Malaysia. He was formerly Director of the Sultan Omar 'Ali Saifuddien Centre for Islamic Studies (SOASCIS), Univeristi Brunei Darussalam. He is concurrently Emeritus Prof of Philosophy of Science, University of Malaya, Kuala Lumpur. He has published 22 books and over 300 articles on Islamic thought and civilization, particularly on Islamic phi-

losophy and science. He also writes on contemporary Islam and inter-religious and inter-civilizational dialogue. His writings have been translated into many languages. He has served as advisor and consultant to a variety of international academic and professional organizations and institutions, including UNESCO and The Qatar Foundation. He served as the Deputy Vice-Chancellor at the University of Malaya (1995-2000) and was awarded a Datukship by the Malaysian King in 2000.

Kamali, Prof Mohammad Hashim

Originally from Afghanistan, Kamali was dean and Prof at the International Institute of Islamic Thought and Civilization (ISTAC) and the International Islamic University in Malaysia. Kamali is currently Founding CEO of the International Institute of Advanced Islamic Studies in Malaysia. He is the world's leading expert on comparative studies between Islamic and modern law, and one of the most prolific producers of quality scholarship on Islam in the world today. Kamali received the King Abdullah II bin Hussein International Award for the year 2010 in recognition of his intellectual and academic contributions towards serving Islam and Muslims. In February 2010, he worked on the new constitution of Somalia.

PAKISTAN

Ahmed, Prof Akbar

Read bio on page 107 in Honourable Mentions.

Hashmi, Dr Farhat

Dr Farhat Hashmi is an influential Islamic teacher, public speaker, and scholar. She is a prominent name in the burgeoning field of the role of women in Islam. In addition to the academic aspects of Islamic teachings, Hashmi also focuses on its relatable and practical aspects, thereby ensuring that her message resonates with a multitude of women across the globe. She holds a PhD in Hadith Sciences from the University of Glasgow, Scotland. She is the Founder of Al-Huda International, a non-profit institute founded in 1994. Al-Huda promotes Islamic learning and serves in the field of social welfare, and has branches across Pakistan as well as internationally.

Najafi, HE Grand Ayatollah Muhammad Hussain

Grand Ayatollah Hussain Najafi is the only marja' in South Asia. Based in the Sargodha district of the Punjab province in Pakistan, he was the first scholar from that country to be given the status of marji'iyya and is one of only two ayatollahs from Pakistan.

Al-Qadri, Sheikh Dr Tahir

Sheikh Tahir al-Qadri is a Prof of law and the founder of Minhaj ul Qur'an International Worldwide and the Minhaj Welfare Foundation. Al-Qadri has authored some 450 published works and given more than 6,000 lectures on various subjects which are aired on international satellite channels. In March 2010, Qadri issued a 600-page fatwa declaring that terrorists and suicide bombers are unbelievers. He has continued to be outspoken against terrorists. His attempts to lead popular revolts against the Pakistani government has led to a fall in his standing. He is based in Canada.

Europe

BOSNIA AND HERZEGOVINA

Ceric, Sheikh Dr Mustafa

Mustafa Ceric served as the Grand Mufti of Bosnia from 1993 until 2012, when he retired. Ceric is outspoken on interfaith initiatives in the Muslim world. In 2006, Ceric issued the Declaration of European Muslims to the European Union stating that European Muslims are dedicated to the common values of law, tolerance, democracy and human rights, the value of life, faith freedom, property, and dignity. In 2008, Ceric led the Muslim delegation of the A Common Word initiative to the Vatican. In 2015 Ceric wrote A Friendly Letter to the European Bishops, declaring, "We accept you and ask that you accept us." He is President of the World Bosnian Congress.

Karic, Dr Enes

Dr Enes Karic is a Prof of Qur'anic studies and history of the interpretation of the Qur'an at the Faculty of Islamic Studies, University of Sarajevo. He previously served as the Minister of Education, Science, Culture and Sports with the Republic of Bosnia and Herzegovina from 1994-1996. Dr Karic has written extensively on the Qur'an and Islamic studies in English and Bosnian, and has delivered lectures worldwide. He recently completed his book Traditional Bosnia: Islamic Theological, Philosophical, and Logical Studies from the 15th Century Onward, which was commissioned by Kalam Research Media's analytic theology initiative.

FRANCE

Bencheikh, Sheikh Sohaib

Bencheikh is a theologian, a modernist former Grand Mufti of Marseilles, and one of the most influential social leaders and scholars of Islam in France. Bencheikh is also head of the Higher Institute for Islamic Studies. Marseilles is a cosmopolitan city with a huge population of Muslims of North African ancestry. Bencheikh is a passionate advocate for integration of the Muslim population, hijab rights, and women's involvement as imams in the Muslim community.

GERMANY

Hoffman, HE Ambassador Dr Murad

Hoffman is an author and Muslim intellectual, respected by both Muslims and non-Muslims. He is a prominent former German diplomat and author of several books on Islam, including Journey to Makkah and The Future of Islam in the West and the East, published in 2008. Many of his books and essays focus on Islam's place in the West and the United States, specifically in light of the post-9/11 climate.

RUSSIA

Gaynutdin, Mufti Sheikh Ravil

Mufti Sheikh Ravil Gaynutdin is a Moscow-based Muslim scholar. Among various academic roles, he is Grand Mufti of Russia and Chairman of the Union of Muftis of Russia. He is probably the single most important figure in the schema of Russian Islam. As a member of the Russian president's Council for Coordination with Religious Organizations, he is a key figure in relations between the Kremlin and Russia's Muslim population.

SWITZERLAND

Ramadan, Dr Tariq

Ramadan is a pre-eminent European Muslim intellectual and author about Islam in public life. He is a Prof of Contemporary Islamic Studies at Oxford University, as well as holding academic positions at other institutions worldwide. In February 2018, Ramadan was accused of raping two women (a third charge was dropped) and was arrested in that same month pending his trial. The French justice system has come under scrutiny for the way it has treated Ramadan since then, denying him bail and putting him in solitary confinement where his physical health has deteriorated (he suffers from multiple sclerosis). The testimony of one of his accusers has been discredited. Prominent activists (e.g. Noam Chomsky) have signed petitions calling for Ramadan to be treated fairly.

TURKEY

Kalin, Dr Ibrahim

Ibrahim Kalin, PhD, is a senior advisor to the President and Presidential Spokesperson. Dr Kalin is the founding director of the SETA Foundation for Political, Economic and Social Research based in Ankara, Turkey and served as its director from 2005 to 2009. He is a fellow at the Prince Alwaleed Center for Muslim-Christian Understanding at Georgetown University. Dr Kalin has published widely on Islamic philosophy, relations between Islam and the West, and Turkish foreign policy.

Karaman, Prof Hayrettin

Karaman is one of the most prominent scholars of Islam in Turkey, and the pre-eminent scholar of Islamic law (Sharia) there. He publishes popular academic texts extensively and writes a weekly column in the newspaper Yeni Safak (New Dawn). His long career in academia has garnered him much respect. At the pinnacle of his career, Karaman was a dean at Turkey's premier university, Marmara University. He left this position at the height of the headscarf controversy in 2001.

UNITED KINGDOM

Abdel Haleem, Prof Muhammad

Prof Muhammad Abdel Haleem is a much loved Prof of Islamic Studies at SOAS, University of London, and editor of the Journal of Qur'anic Studies. He was appointed an OBE in 2008 in recognition of his services to Arabic and inter-faith understanding. Born in Egypt, Abdel Haleem memorised the Qur'an (this was a prerequisite for entry to Al-Azhar university) before starting his further education. He has many publications including a widely acclaimed translation of the Qur'an.

Hellyer, Dr Hisham

A noted scholar of Politics, International Studies & Islamic Studies in the West and Muslim communities worldwide, Dr Hellyer's professional career includes senior positions with the Carnegie Endow-

ment, Brookings, and the Royal United Services Institute. Appointed to the rank of professor at the Raja Zarith Centre for Advanced Studies on Islam, Science and Civilisation (CASIS) at the University of Technology, Dr Hellyer has held academic affiliations with Harvard, Warwick, the American University (Egypt), and Cambridge Muslim College. A prominent nonpartisan public intellectual in the West and the Muslim world, he regularly writes in the international press. Dr Hellyer's books include "Muslims of Europe: the 'Other' Europeans", "A Revolution Undone: Egypt's Road Beyond Revolt", "A Sublime Path: the Sufi Way of the Makkan Sages" (co-author), and "The Islamic Tradition and the Human Rights Discourse" (editor).

Mangera, Dr Mufti Abdur-Rahman ibn Yusuf

Dr Mufti Abdur-Rahman ibn Yusuf Mangera is a British Muslim scholar educated in both the Islamic and Western traditions. He memorised the Qur'an by heart and studied with accomplished scholars in the UK, South Africa, India, and Syria. He holds a PhD from SOAS and has served as an imam in the UK and USA. He is the founder of Whitethread Institute, a post-graduate institute for Islamic scholars, and he works on scholarly publications through White Thread Press (www.whitethreadpress.com) with many of his lectures being available on www.zamzamacademy.com.

Nadwi, Sheikh Dr Mohammad Akram

Sheikh Dr Mohammad Akram Nadwi is one of the most important Islamic scholars in the Western world today. He has a doctorate in Arabic Language and has authored and translated over 30 titles on Arabic, jurisprudence, Qur'an, and Hadith. He travels extensively, and his courses and lectures have a worldwide following. His biographical dictionary of women scholars in Islamic history (over 40 volumes) is now being published by al-Rabitah al-Muhammadiyyah li al-ulama in Rabat. A revised edition of the English translation of the introductory volume al-Muhaddithat was published in 2013. He is the subject of the best-selling book If the Oceans Were Ink: An Unlikely Friendship and a Journey to the Heart of the Quran (2015).

Pirzada, Sheikh Muhammad Imdad Hussain

Sheikh Muhammad Imdad Hussain Pirzada is a scholar who has actively promoted knowledge, education, and charity work. He has written dozens of books on educational, religious, and contemporary issues in Arabic, Urdu, and English, particularly the first detailed Qur'an commentary written in the UK in five volumes, *Qur'an: The Sublime Word*, available in Arabic, Urdu and English in numerous countries around the world. Currently he is working on completing a 10-volume commentary 'Bukhari: The Sublime Tradition', the first in English for the modern world. He is founder of Jamia Al-Karam, an institution that has produced hundreds of young male and female British Muslim scholars, as well as Imams in many mosques across the UK. He is founder of Muslim Charity, an organization that operates in over 17 countries. He is president of the World Organisation for Al-Azhar Graduates (UK) and also chairman of the British Muslim Forum.

North America

CANADA

Mattson, Dr Ingrid

Read bio on page 107 in Honourable Mentions.

UNITED STATES OF AMERICA

Abd-Allah, Dr Umar Faruq

Dr Umar Faruq Abd-Allah (Wymann-Landgraf) studied Arabic and Islamic studies at the University of Chicago. In 1984, he was appointed to the Department of Islamic Studies at King Abdul-Aziz University in Jeddah, where he taught Islamic studies and comparative religion for several years. During the time he spent in Jeddah, Dr Abd-Allah was able to study with a number of traditional scholars. He returned to the United States in 2000 to work with the Nawawi Foundation (Chicago), where he remained for more than a decade. He then taught Islamic Studies at Darul Qasim Institute (Chicago) from 2012 to 2013. He currently works under the auspices of The Oasis Initiative (Chicago). He is engaged in independent research, writing, lecturing, and teaching across the United States, Canada, Europe, West Africa, and elsewhere with a focus on Islamic theology, spirituality, law and legal theory, and history.

Huda, Qamar-ul

Qamar-ul Huda is the Founding Director of the Conflict, Stabilization, and Development program at the Center for Global Policy, a think-tank in Wash-

ington, DC. He served as a senior policy advisor to former U.S. Secretary of State John Kerry's Office of Religion and Global Affairs. Dr Huda is the editor of Crescent and Dove: Peace and Conflict Resolution in Islam and the author of Striving for Divine Union: Spiritual Exercises for Suhrawardi Sufis. His studies and writings--which have been published in international journals and newspapers--are geared toward examining religious identities, comparative ethics, the language of violence, conflict resolution, non-violence in religion and religious education. He is an adjunct associate professor at Georgetown University, an expert for the UN Alliance for Civilizations, worked at the United States Institute of Peace (USIP), and contributed to seeding the field of conflict resolution and peace studies in South Asia and Southeast Asia.

Jackson, Sherman

Jackson is the King Faisal Chair in Islamic Thought and Culture and Prof of Religion and American Studies and Ethnicity, and the Director of the Center for Islamic Thought, Culture and Practice (CITCAP) at the University of Southern California. He is a well-respected scholar and author of works dealing with Islam, Sharia, and the African-American Muslim community. Jackson is the co-founder of the American Learning Institute for Muslims (ALIM) and is featured on the Washington Post-Newsweek blog On Faith and the Huffington Post. He is a former member of the Fiqh Council of North America and a former Prof of Law, Near Eastern Studies, and Afro-American Studies at the University of Michigan.

Al-Ninowy, Sheikh Dr Muhammad bin Yahya al

Sheikh Dr Muhammad al-Ninowy is a Syrian-American scholar and author based in Atlanta, Georgia, whose lineage is traced back to the Prophet Muhammad ﷺ. Al-Ninowy is considered a muhaddith. In addition to a PhD in Islamic studies, he also holds a bachelor's degree in microbiology from the University of Illinois, and a Doctor of Medicine degree. He is the founding director of Madina Institute and Seminaries, the Center for Non-Violence and Peace Studies, and the charitable organization Planet Mercy, globally. Madina Institute is a fully accredited higher learning institution offering degree programs in Islamic studies, and is geared toward producing community leaders, thinkers, and scholars. Al-Ninowy is also the spiritual guide of the Alawi-Husayni-Ninowi Zawiyah; a Shadhili Rifa'i Sufi school. His latest release is: The Book of Love; a reflection book on Islam from the perspective of love.

Qadhi, Dr Yasir

Yasir Qadhi is one of very few professors of Islamic studies who is also a classically trained scholar. He has established a reputation as a cleric who appreciates the cultural impact that Muslims have to face in the US. He is also renowned for reaching out to media outlets and mainstream Americans of different religions to promote a better understanding of Islam, and to challenge stereotypes about Muslims in the US. His condemnations of DA'ISH and other extremists have led DA'ISH to call for his assassination.



The Messenger of Allah ﷺ said, "Allah is Beautiful and loves beauty."

Sahih al-Muslim

Calligraphy by Hasan Kan'an © FreeIslamicCalligraphy.com

The Marrakesh Declaration

www.marrakeshdeclaration.org

In the Name of God, the All-Merciful, the All-Compassionate

Executive Summary of the Marrakesh Declaration on the Rights of Religious Minorities in Predominantly Muslim Majority Communities

25th-27th January 2016

WHEREAS, conditions in various parts of the Muslim World have deteriorated dangerously due to the use of violence and armed struggle as a tool for settling conflicts and imposing one's point of view;

WHEREAS, this situation has also weakened the authority of legitimate governments and enabled criminal groups to issue edicts attributed to Islam, but which, in fact, alarmingly distort its fundamental principles and goals in ways that have seriously harmed the population as a whole;

WHEREAS, this year marks the 1,400th anniversary of the Charter of Medina, a constitutional contract between the Prophet Muhammad, God's peace and blessings be upon him, and the people of Medina, which guaranteed the religious liberty of all, regardless of faith;

WHEREAS, hundreds of Muslim scholars and intellectuals from over 120 countries, along with representatives of Islamic and international organizations, as well as leaders from diverse religious groups and nationalities, gathered in Marrakesh on this date to reaffirm the principles of the Charter of Medina at a major conference;

WHEREAS, this conference was held under the auspices of His Majesty, King Mohammed VI of Morocco, and organized jointly by the Ministry of Endowment and Islamic Affairs in the Kingdom of Morocco and the Forum for Promoting Peace in Muslim Societies based in the United Arab Emirates;

AND NOTING the gravity of this situation afflicting Muslims as well as peoples of other faiths throughout the world, and after thorough deliberation and discussion, the convened Muslim scholars and intellectuals:

DECLARE HEREBY our firm commitment to the principles articulated in the Charter of Medina, whose provisions contained a number of the principles of constitutional contractual citizenship, such as freedom of movement, property ownership, mutual solidarity and defense, as well as principles of justice and equality before the law; and that,

The objectives of the Charter of Medina provide a suitable framework for national constitutions in countries with Muslim majorities, and the United Nations Charter and related documents, such as the Universal Declaration of Human Rights, are in harmony with the Charter of Medina, including consideration for public order.

NOTING FURTHER that deep reflection upon the various crises afflicting humanity underscores the inevitable and urgent need for cooperation among all religious groups, we

AFFIRM HEREBY that such cooperation must be based on a "Common Word," requiring that such cooperation must go beyond mutual tolerance and respect, to providing full protection for the rights and liberties to all religious groups in a civilized manner that eschews coercion, bias, and arrogance.

BASED ON ALL OF THE ABOVE, we hereby:

Call upon Muslim scholars and intellectuals around the world to develop a jurisprudence of the concept of "citizenship" which is inclusive of diverse groups. Such jurisprudence shall be rooted in Islamic tradition and principles and mindful of global changes.

Urge Muslim educational institutions and authorities to conduct a courageous review of educational curricula that addresses honestly and effectively any material that instigates aggression and extremism, leads to war and chaos, and results in the destruction of our shared societies;

Call upon politicians and decision makers to take the political and legal steps necessary to establish a constitutional contractual relationship among its citizens, and to support all formulations and initiatives that aim to fortify relations and understanding among the various religious groups in the Muslim World;

Call upon the educated, artistic, and creative members of our societies, as well as organizations of civil society, to establish a broad movement for the just treatment of religious minorities in Muslim countries and to raise awareness as to their rights, and to work together to ensure the success of these efforts.

Call upon the various religious groups bound by the same national fabric to address their mutual state of selective amnesia that blocks memories of centuries of joint and shared living on the same land; we call upon them to rebuild the past by reviving this tradition of conviviality, and restoring our shared trust that has been eroded by extremists using acts of terror and aggression;

Call upon representatives of the various religions, sects and denominations to confront all forms of religious bigotry, vilification, and denigration of what people hold sacred, as well as all speech that promote hatred and bigotry; AND FINALLY,

AFFIRM that it is unconscionable to employ religion for the purpose of aggressing upon the rights of religious minorities in Muslim countries.

Marrakesh

January 2016 ,27th

Middle East and North Africa

EGYPT

El-Sisi, HE President Abdel Fattah

Former Field Marshal Abdel Fattah Saeed El-Sisi removed Egypt's first democratically elected president (Mohamed Morsi) from power in 2013. Outbreaks of violence ensued across Egypt that included the death of many hundreds of protesters at the hands of pro-military police at Raba'a Al-Adawiya Square in Cairo. Sisi then ran for the office himself and was sworn into office as President of Egypt on 8 June 2014, having earlier that year resigned from his post as the Commander in Chief of the Egyptian Armed Forces. Sisi has inherited a politically and economically battered Egypt, with a weak infrastructure, plummeting currency, and violent insurgency and unrest in Sinai. Under Sisi, Egypt has enjoyed excellent relations with members of the Arab League, most notably with Saudi Arabia and the UAE. Sisi supported the blockade on Qatar as well as the GCC-led military intervention in Yemen. He has publically supported the Asad regime in Syria and has called on the Palestinian people to make peace with Israel in his UNGA speech in September 2017, promising the Israeli people "Egypt's unwavering support."

IRAN

Ebtekar, HE Dr Masoumeh

Dr Ebtekar was the first female Vice President of Iran in 1997. A scientist, journalist, and politician, she frequently writes on environmental, political, social, and women's issues in Persian and English. She is one of the founding members of the reformist Islamic Iran Participation Front and served as Head of Environmental Protection Organization under Rouhani and Khatami. Her accolades include the Energy Globe Foundation Honorary Lifetime Achievement Award, being named one of the seven 2006 Champions of the Earth by the United Nations Environment Program, and one of 50 environmental leaders by The Guardian newspaper. In 2016 Dr Ebtekar was awarded an Honorary Doctorate Degree in Political Science by the Hankuk University of Foreign Studies, Seoul, Korea. In August 2017, Ebtekar was appointed as Women Affairs' Vice President.

Jafari, Major General Mohammad Ali

General Mohammad Ali Jafari has been the Chief Commander of the Iranian Army of the Guardians of the Islamic Revolution (also known as the Revolutionary Guard) since 2007. It is a 300,000 strong elite faction of the Iranian armed force's separate from the armies that report directly to the Velayat-e Faqih. The Revolutionary Guard Corps occupies cabinet positions, parliament seats, and controls an extensive business empire, which it partially used to fund and direct Shia movements abroad such as Hezbollah and the Mahdi Army. Because of this, Jafari has a significant degree of influence in Iraq and Lebanon.

Rouhani, HE President Hassan

In Iran's 2017 presidential elections, Hassan Rouhani was re-elected with an increased electoral mandate, the third incumbent Iranian president to enjoy such a political accomplishment. He was pivotal in negotiating the 2015 Iran nuclear deal framework with the USA and other world powers. Rouhani has held many high-level positions such as the deputy speaker



There is no god except You! Glory be to You! I have indeed been one of the wrongdoers

The Prophets, 87

of the Islamic Consultative Assembly (Majlis—Iranian Parliament), and the Secretary of the Supreme National Security Council. Rouhani is also an accomplished scholar and has written 20 books in Persian, Arabic, and English.

Zarif, Mohammad Javad

Mohammad Javad Zarif is the current Minister of Foreign Affairs of Iran. After studying diplomacy and law in the USA, he moved back to Iran in 1980, where he has held significant diplomatic and cabinet posts. As someone with intimate knowledge of the USA at the heart of the current Iranian government, he is key to building bridges. Zarif has recently accused the US of "creating domestic chaos" in Iran after Trump broke the US nuclear deal with Iran. He has recently met with Chinese diplomats to enhance trade deals with China.

IRAQ

Barzani, Masoud

Barzani entered the political arena at the young age of 16 under the wing of his late father the Kurdish nationalist leader Mustafa Barzani and became the leader of the Kurdistan Democratic Party in 1979. He had a major role in shaping the new Iraq through his political position and by becoming a member of the Iraqi Governing Council in April 2004 after the fall of Saddam Hussein's regime. He has been the main force fighting DA'ISH and is adamant about establishing an independent Kurdish state. He was President of the Iraqi Kurdish Region from 2005-2017, but had to resign because of fierce regional opposition to the referendum he held in September 2017 for Kurdish independence (there was overwhelming support for an independent Kurdistan). There are approximately five million Kurds living within the Kurdish region in Iraq, 14.5 million in Turkey, 6 million in Iran, and less than 2 million in Syria.

ISRAEL

Salah, Sheikh Raed

Raed Salah is the head of the northern branch of the Islamic Movement in Israel. He is widely respected in the Islamic world as a religious leader. From 1989 to 2001, Salah also served as the mayor of Umm Al-Fahm, an Israeli-Arab city. He is frequently arrested and imprisoned by the Israeli government.

JORDAN

HRH Crown Prince Hussein Al-Abdullah

Named Crown Prince in 2009, HRH Crown Prince Hussein bin Abdullah is the eldest son of His Majesty King Abdullah II, making him heir to the throne. HRH holds the rank of First Lieutenant in the Jordanian Armed Forces, and has accompanied his father on several military and political occasions. His efforts to develop the Jordanian youth community started with the Haqeq (achieve) initiative, an activity targeting school-aged children. In 2015, Crown Prince Hussein became the youngest person to chair a UN Security Council meeting, during which he oversaw a debate on how to prevent youth from joining extremist groups. He graduated from Georgetown University in 2016. In 2017 he delivered Jordan's address at the 72nd Session of the United Nations General Assembly.

Abu Rashta, Ata

Ata Abu Rashta is the global leader of the Islamic political party Hizb ut-Tahrir. Having worked closely with the organization's founder, Taqiuddin Al-Nabhani, Abu Rashta gained prominence in Jordan during the First Gulf War when he contested the Iraqi invasion of Kuwait. In 2003, he became the leader of Hizb ut-Tahrir. Hizb-ut Tahrir is popular in the Levant, the former Soviet Union, South and Southeast Asia, and Western Europe.

KUWAIT

Al-Sabah, Sabah Al

Read bio on page 107 in Honourable Mentions.

LIBYA

Haftar, Khalifa

Khalifa Haftar rose to prominence after the uprising against the late General Gaddafi, and was the person who announced that the Libyan government had been suspended. A leading figure in Libya's military establishment, Haftar became a major general in the Libyan Army since 2011, commander of the forces of the internationally recognized Tobruk government in 2015, and Libya's Army Chief in 2017. As of August 2016, Haftar had refused to support the new United Nations Security Council endorsed Government of National Accord, which led the United States and allies to believe that he was jeopardizing the stability of Libya. The UAE, Egypt, and Russia continue to

support Haftar. Haftar's Libyan Army seized control of Libyan oil ports in June of 2018. However, he later handed control of them back to port authorities after international pressure.

PALESTINE

Haniyah, Ismail

Read bio on page 107 in Honourable Mentions.

Mashal, Khaled

Read bio on page 107 in Honourable Mentions.

SUDAN

Al-Mahdi, HE Imam Sayyed Al Sadiq

Al-Mahdi is the president of the moderate National Umma Party and the imam of the Al-Ansar Sufi order. He was Prime Minister of Sudan from 1966-67 and from 1986-89 before the government was overthrown and he was forced into exile. Al-Mahdi returned to Sudan in January 2017 and is working to restore peace and democracy in Sudan. He derives a significant portion of his authority from the fact that he descends from Muhammad Ahmad, who claimed to be the Mahdi. He is also the author of a number of scholarly works.

Abdalla, Asma Mohamed (new)

Asma Mohamed Abdalla became Sudan's first female Minister of Foreign Affairs in early September 2019 in Sudan's Transitional Cabinet. Previously she had served as ambassador and worked at the Ministry of Foreign Affairs before being dismissed after the 1989 coup d'etat which brought Omar al-Bashir to power. She left Sudan and lived in exile, doing work for ISESCO and UNICEF amongst other organisations. During the 2018–19 Sudanese protests, Abdalla joined the Forces of Freedom and Change.

SYRIA

Al-Assad, HE President Bashar

Al-Assad is the president of the Syrian Arab Republic. Since 2011, the civil war between the regime and an assortment of groups (mainly gathered under the umbrella of the Free Syrian Army) has resulted in approximately 400,000 people being killed, six million displaced internally, and about five million having fled the country in a humanitarian crisis which is also having a destabilizing influence on neighbouring countries.

UNITED ARAB EMIRATES

HH Sheikh Mohammed bin Rashid Al-Maktoum

Read bio on page 108 in Honourable Mentions.

HH Sheikh Khalifa bin Zayed Al-Nahyan

Sheikh Khalifa Al-Nahyan is the president of one of the fastest-growing nations in the world. Under his leadership, the UAE has seen significant economic growth, and the renaming of the Burj Dubai to Burj Khalifa is considered a symbol of Al-Nahyan's financial power. He has made substantial donations to many health institutions around the world, and finances a major housing programme in the Gaza Strip. He has also inaugurated the first indoor Warner Bros themed amusement park as part of his continued drive to make the UAE a prime tourist destination.

Al-Qassimi, Sheikha Lubna

Sheikha Lubna bint Khalid bin Sultan al-Qassimi is the UAE's Minister of State for Tolerance. She was the first woman to hold a ministerial post in the UAE, where she served as the Minister of Economy and Planning from 2000-2004. In 2000, she founded Tejari, the Middle East's first business-to-business online marketplace which now has franchises in Kuwait, Jordan, Iraq, Lebanon, and Syria. In March 2014, she was appointed President of Zayed University.

Sub-Saharan Africa

CHAD

Deby Itno, HE President Idriss

Deby is the President of Chad and heads the Patriotic Salvation Movement. He took power in 1990, leading a predominantly Muslim army. Muslims make up around 55.7 percent of Chad's 13.2 million people. Deby holds great domestic authority through his ability to consolidate power in Chad, a country that was previously affected by a high frequency of coups d'état. He participated in the negotiated peace agreement in February 2010 between the rebel groups of the Justice and Equality Movement and the Sudanese government. There has been growing unrest over economic conditions, corruption and proposed constitutional changes that would allow Itno to stay in power until 2033. Chad was one of the countries to be placed on the US travel ban list.

SOMALIA

Adan, Fowsiyo Yusuf Haji

Fawsiyo's influence stems from the fact that she was the first woman to be named Foreign Minister and Deputy Prime Minister of Somalia. She had a significant role in revitalizing the Somali economy by recovering national assets that were frozen, as well as signing an agreement with Sheikh Abdullah bin Zayed Al-Nahyan for bilateral cooperation. A similar agreement was also signed with China. Fowsiyo launched a TV channel named RAAD TV aimed at providing a better image of the unstable and war-torn Somalia.

Dayib, Faduma

Dayib is a public health expert and social activist. In 2016, defying many death threats, she became the first woman to run for President of Somalia. Despite not making it to the second round, she has raised awareness of the roles Somalian women are now expecting to fill. Born in Kenya to illiterate Somalian parents, she didn't learn to read and write until she was 14. At 18 she managed to get to Finland and completed two masters degrees before winning a fellowship to study at Harvard.

Asia

AFGHANISTAN

Ahmadzai, HE Ashraf Ghani

The former Finance Minister and Chancellor of Kabul University, Ashraf Ghani, assumed the office of President of Afghanistan on 29 September 2014 after months of uncertainty following recounts in the elections. Previously, he had worked at the World Bank from 1991 to 2001. After the September 11 attacks, he engaged intensively with the media, appearing regularly on NewsHour, BBC, CNN and US-based National Public Radio.

Akhundzada, Mullah Haibatullah

Mullah Haibatullah Akhundzada was named as Taliban leader after a US drone strike killed the previous leader Mullah Akhtar Mohammad Mansour. Akhundzada is known primarily as a religious leader who ran religious schools from which many Taliban have graduated. He has recently spoken about the need for national reconciliation.

AZERBAIJAN

Aliyev, HE President Ilham

Aliyev is the current president of Azerbaijan and Chairman of the New Azerbaijan Party. He came to office in 2003 (succeeding his father) and has won three subsequent elections with voter shares of over 80%. Not being outwardly religious, his advocacy of a moderate cultural Islam is representative of the demands of the population of the country. Azerbaijan, with a population of 9.8 million Muslims (over 80% are Shia Muslim) is an active member of the Organization of the Islamic Conference.

BANGLADESH

Wazed, HE Sheikh Hasina

Sheikh Hasina Wazed began her fourth term as the Prime Minister of Bangladesh in 2019 after her party won 288 of the 300 parliamentary seats in the elections. She served her first term from 1996-2001, becoming the first Bangladeshi Prime Minister since its independence to complete its entire term. She has survived assassination attempts, corruption charges and vote-rigging allegations. Poverty alleviation has become a priority for one of the poorest but most populous Muslim countries. Wazed is the daughter of Mujibur Rahman, the first president of Bangladesh.

CHINA

Kadeer, Rebiya

Kadeer is the de facto leader of the movement for social justice for the 15-million-strong Uyghur ethnic-population of China. She was formerly a successful businesswoman and philanthropist in China but was imprisoned in 1999 for leaking state secrets and now lives in exile in the United States. Before her arrest, Kadeer was running the 1,000 Families Mother's Project which helped Uyghur women start businesses. She now presides over both the World Uyghur Congress and the Uyghur American Association. She is well-known for her work in Europe and North America publicizing the plight of the Uyghur ethnic group, and is partially responsible for raising the issue both in China and abroad. The Chinese government sees Kadeer as an agitator. She was nominated for the Nobel Peace Prize in 2006.

INDIA

Farooq, Dr Mohammad Umar

Dr Farooq inherited the 14th Mirwaiz (traditional preacher of Muslims in Kashmir) in 1990 at the age of 17 after the assassination of his father. At the young age of 20 he became Chairman and Founder of the All Parties Hurriyat Conference, a grassroots coalition of pro-freedom parties in Jammu & Kashmir. He has raised the Kashmiri problem at the UN, the EU parliament, and the IOC, advocating dialogue with both India and Pakistan so that the aspirations of the Kashmiri people may be realized.

INDONESIA

Matta, Anis

Matta was the president of the Justice Party (PKS) from 2013-2015 after having been the Secretary-General of PKS for four consecutive terms (1998-2013). He has spoken on the need for interfaith dialogue, and campaigns on the basis of conservative values.

Subianto, Lt Gen Prabowo

Lt Gen Prabowo Subianto is a former Lieutenant General turned politician. He ran for the vice presidency in 2009, and for president in 2014 and 2019, where he was defeated both times by Joko Widodo. In 2019 his supporters protested the results leading to violence but the supreme court decided in Widodo's favour. Prabowo's military past has prompted mixed reactions from various organizations.

Sukarnoputri, Megawati

Megawati Sukarnoputri is the daughter of Indonesia's first President, Sukarno. She served as vice-president from 1999-2001 and then became Indonesia's first female president (from 2001 to 2004) and the fourth woman to be the leader of a Muslim-majority nation. She is the current head of the PDI-P party.

MALAYSIA

Ibrahim, HE Dr Anwar

Read bio on page 108 in Honourable Mentions.

Wan Ismail, Datuk Seri Wan Azizah

Datuk Seri Wan Azizah Wan Ismail is the current Deputy Prime Minister of Malaysia (the first woman to serve in that position). Wan Azizah served as a government doctor for 14 years before deciding to support her husband, Anwar Ibrahim, when he was appointed the Deputy Prime Minister of Malaysia in 1993. Since then, her political journey has been largely defined by his struggles. Following the dismissal and arrest of her husband in 1998, Wan Azizah moved full-time into politics, forming political parties, alliances and winning seats at general elections.

PAKISTAN

Fazlur Rahman, Maulana

Maulana Fazlur Rahman is the Secretary-General of the Muttahida Majlis-e-Amal coalition of religious parties in Pakistan's parliament. He is also the president of the Deobandi religio-political organization, Jamiat Ulema-Islam, or Assembly of Islamic Scholars. Fazlur Rahman leads one of two main branches of the expansive organization which is a member of the National Assembly of Pakistan. He is widely respected as a dedicated scholar of Islam and is a seasoned politician. In March 2018, he became head of the Muttahida Majlis-e-Amal and in August 2018 was nominated as a Presidential candidate.

Bajwa, General Javed (new)

General Qamar Javed Bajwa is the current Chief of Army Staff (COAS) of the Pakistan Army having been appointed so in 2016, ahead of two more senior generals, by then Prime Minister Nawaz Sharif. His tenure of the post was extended for another 3 years by the current Prime Minister, Imran Khan, in August 2019, something which critics point to as further evidence of who is really controlling Pakistan. Others have welcomed the move as necessary in the current climate.

Sharif, HE Nawaz

Mian Muhammad Nawaz Sharif served as Prime Minister of Pakistan on three occasions: from 1990-1993, from 1997-1999 and from 2013-2017. On the last occasion he was forced to resign over corruption charges and in 2018 was convicted of corruption. He received a ten year sentence and spent two months in prison before the Pakistan High Court suspended the sentence (the same happened to his daughter, Maryam). Sharif was then found guilty of fresh corruption charges and an accountability court sentenced him to seven years in prison and fined him $25 million.

PHILIPPINES

Misuari, Nur

Nur Misuari is a revolutionary leader of the Bangsamoro. He began his campaign for better treatment of the people of Mindanao by the Manila government through the Mindanao Independence Movement (MIM) in the 1970s, which later became the Moro National Liberation Front (MNLF). Under Misuari's leadership the MNLF challenged the government until the Tripoli Agreement was negotiated in 1976. Misuari and members of the MNLF were charged in connection to the deadly 20-day attack in Zamboanga city in September 2013, which left nearly 200 people dead, but in 2016, Misuari was granted a temporary suspension of his arrest and asked for his help in the peace negotiations in Mindanao.

Gutoc-Tomawis, Samira (new)

Samira Gutoc-Tomawis is a strong advocate for Muslims in Mindanao. She has particularly strong support in Marawi City, where she runs relief missions to civilians still suffering the results of the five month battle in Marawi between government forces and DA'ISH supporters in 2017. She has been critical of the delayed rehabilitation of the city ravaged by the war and the continued imposition of martial law in Mindanao. She served as a member of the Regional Legislative Assembly of the Autonomous Region of Muslim Mindanao and a member of the Bangsamoro Transition Commission. She is the founder of Asian Peace Alliance, writes for Asian Muslim Action Network and was awarded the 2018 N-Peace Award for her activism by the United Nations Development Programme.

SINGAPORE

Rasheed, HE Zainul Abidin

Rasheed is Singapore's Ambassador to Kuwait and the Special Envoy of the Minister for Foreign Affairs to the Middle East. In 2017, he was appointed to the Board of Trustees at the Nanyang Technological University of Singapore. He previously served as Senior Minister of State for Foreign Affairs for Singapore and mayor of the city-state's North Eastern district. Rasheed's activities focus on Singapore's diplomatic relations with the Muslim world and sharing Singapore's expertise in inter-cultural and inter-religious relations with nations that have substantial Muslim populations. Rasheed is widely known domestically, having held numerous positions of leadership throughout his career in journalism, organized labour, and representation of Singapore's large Muslim community.

TAJIKISTAN

Rahmon, HE President Emomali

HE President Emomali Rahmon has been President of Tajikistan since 1994. In 2013, he was elected to a fourth term in office. He has performed hajj and addressed OIC conferences. He has been a supporter of Tajiki cultural roots, changing his name in 2007 from Rahmonov to Rahmon following a decree that banned Slavic names endings and other Soviet-era practices.

TURKMENISTAN

Berdimuhamedow, HE President Gurbanguly Mälikgulyýewiç

Berdimuhamedow has been the President of Turkmenistan since 2006. He is a moderate Muslim traditionalist who has sought to normalize life in Turkmenistan after the more unorthodox religious beliefs of his predecessor Niyazov. In the 2017 elections, he was re-elected with 97% of the vote.

Europe

KOSOVO

Jahjaga, Atifete

Jahjaga was Kosova's youngest and first woman president from 2011 until 2016. After earning a law degree from the University of Prishtina in 2000, she continued her studies in the UK and the USA. She then served in various governmental positions including the rank of Major General for the Kosovo Police.

NETHERLANDS

Aboutaleb, Ahmed

Ahmed Aboutaleb has served as Mayor of Rotterdam since 2009. Born in Morocco and arriving in the Netherlands at the age of 15, Aboutaleb also served as State Secretary for Social Affairs and Employment. He has balanced the racial and interfaith tensions that exist in Rotterdam.

RUSSIA

Kadyrov, HE President Ramzan

Ramzan Kadyrov is the President of Chechnya and the son of the former president, rebel leader, and mufti, Akhmad Kadyrov. In 2016, Kadyrov was re-elected with nearly 98% of the vote. He has overseen a massive reconstruction of Chechnya, and has held several important international Islamic conferences in Chechnya, including one that attempted to define Sunni Islam in 2016.

TURKEY

Davutoğlu, Ahmet

Ahmet Davutoğlu was Prime Minister of Turkey from 2014, before differences with President Erdogan saw him resign in 2016. He is a political scientist academic who was appointed ambassador, chief advisor to the Prime Minister, Foreign Minister and then Prime Minister in rapid succession. Davutoglu is considered to be the most important figure for redefining the new framework of Turkish foreign policy under the AKP's rule.

UNITED KINGDOM

Javid, Sajid

Born in Rochdale, Lancashire, Javid went on to enjoy a successful business career at Deutsche Bank. He then became MP in 2010 and since then has served in various Cabinet posts including Cultural Secretary, Business Secretary and Communities Secretary. He served as Home Secretary between 2018-19 before being made Chancellor of the Exchequer.

Khan, Sadiq

Read bio on page 108 in Honourable Mentions.

Warsi, Lady Sayeeda

Baroness Warsi was Britain's first Muslim Cabinet Minister. From May 2010 to September 2012 she was the Co-Chairman of the Conservative Party, and a Minister without Portfolio in David Cameron's Cabinet. She was Minister of State for Faith and Communities and Senior Minister of State for Foreign and Commonwealth Affairs. She resigned from her post in August 2014, citing her disagreement with HM Government's policy over the 2014 Israel-Gaza conflict. Baroness Warsi is now involved in a number of charities and educational institutions, and remains a powerful voice on the issue of Islamophobia. In 2017, Baroness Warsi published her first book, *The Enemy Within: A Tale of Muslim Britain*.

Oceania

AUSTRALIA

Husic, Ed

In 2010, Ed Husic became the first Muslim to be elected to the Australian Federal Parliament. When Kevin Rudd announced the Second Rudd Ministry in 2013, Husic was named as Parliament Secretary to the Prime Minister. Taking his oath on the Qur'an, Husic became the first Muslim sworn in to the Australian federal government frontbench. With his rise in political prominence came growing Islamophobic abuse directed toward him. In May 2019 he announced that he would step down from the Shadow cabinet.

North America

CANADA

Nenshi, Naheed

Naheed Nenshi is the mayor of Calgary, the most popular politician in Canada (prior to the election of Justin Trudeau), and was elected World Mayor of the Year in 2014. He is the first visible-minority and Muslim mayor in Canada. He has publicly defended Muslims, including the right of an immigrant woman to wear niqab during her citizenship ceremony in 2015. He has been attacked by the political and religious right for being a Muslim and has been susceptible to the usual Islamophobic attacks. He has made a huge impact on creating a positive image for Muslims in Canada. In 2017, Nenshi was re-elected as Mayor and was awarded the Honorary Peace Patron by the Mosaic Institute for his contributions to strengthening the fabric of Canada.

UNITED STATES OF AMERICA

Carson, André

André Carson was the second Muslim to be elected to the US Congress. He was first elected to Congress in 2008, and is now serving his sixth two-year term as representative of Indiana's 7th congressional district. He converted to Islam in the 1990s.

Ellison, Keith

Keith Ellison was the first Muslim to serve in the US Congress. He represented the Fifth Congressional District of Minnesota from 2007-2019 before deciding to run for attorney general rather than congress. He was duly elected as the 30th Attorney General of Minnesota becoming the first Muslim in the U.S. to win statewide office. Ellison has been an outspoken advocate for American Muslims, and his trips to the Muslim world have garnered international support for his outreach to the Muslim world.

Khera, Farhana

Farhana Khera is the President and Executive Director of Muslim Advocates, an independent, non-sectarian legal advocacy organization that has had a tremendous impact on the trajectory of civil rights for Muslims and others. Previous to this she was Counsel to the US Senate Judiciary Committee, Subcommittee on the Constitution, Civil Rights, and Property Rights. She focused substantially on the Patriot Act, racial and religious profiling, and other civil liberties issues raised by the government's anti-terrorism policies after September 11, 2001.

Omar, Ilhan

Born in Mogadishu, Somalia, to a Somali father and Yemeni mother, Omar came to the USA in 1995 at the age of 13. She excelled in her studies and started work as a community nutrition educator whilst also working as a campaign manager. She is the Director of an association that advocates for women from East Africa to take on civic and political leadership roles. She has been the U.S. Representative for Minnesota's 5th congressional district since 2019, (having received the largest percentage of the vote of any female candidate for U.S. House in state history). She is vocal in her support for the working class, students, the environment, Palestinians and other causes. President Trump has tweeted against her on numerous occasions and she has received death-threats from white supremacists.

Tlaib, Rashida

Born in the USA, Rashida Tlaib won the Democratic nomination for the U.S. House of Representatives seat from Michigan's 13th congressional district in 2018 and was unopposed in the general election thus becoming the first Palestinian-American woman, and joint first Muslim woman, in Congress. She has previously served in the Michigan state house (2009 to 2014), and was the first Muslim woman ever elected to the state's legislature. She has been arrested on several occasions for her political stance; once was against President Trump and one more recently at a pro-labor rally supporting union rights for fast food workers.

The Muslim Council of Elders

www.muslim-elders.com

The Muslim Council of Elders is an independent international body that was established on 21 Ramadan 1435 Hijri (18 July 2014) in order to promote peace in Muslim communities. The goal of the Muslim Council of Elders is to create secure societies that respect knowledge and scholars; to encourage dialogue, tolerance, respect for others, and peace; to restore the role of scholars by using their expertise to improve muslim societies; and to help eliminate causes of fragmentation and promote conciliation.

The council consists of Muslim scholars, experts and dignitaries known for their wisdom, sense of justice, independence and moderateness. They work together to promote peace, to discourage infighting, and to address the sources of conflict, divisiveness, and fragmentation in Muslim communities.

Based in the United Arab Emirates' capital, Abu Dhabi, the council is the first institutional body that aims to bring the Islamic nation together by extinguishing the fire that threatens Islam's humanitarian values and tolerant principles, and putting an end to the sectarianism and violence that have plagued the Muslim world for decades.

The Muslim Council of Elders was formed as a result of the recommendations of The Forum for Promoting Peace in Muslim Societies, and it is a joint initiative by Grand Imam Sheikh Dr Ahmad al-Tayyib, the Sheikh of al-Azhar, and the forum's chairman scholar Sheikh Abdullah bin Bayyah.

Middle East and North Africa

EGYPT

Allam, Shawki Ibrahim Abdel-Karim

Allam is the 19th Grand Mufti of Egypt (succeeding HE Sheikh Dr Ali Gomaa). In February 2013, he was elected by Al-Azhar's Council of Senior Scholars, headed by Sheikh Ahmad Al-Tayeb. His election by peers was unprecedented, as the Grand Mufti had previously been chosen by the President of Egypt. Allam is also a Prof of Islamic jurisprudence and law at the Al-Azhar University, and has written more than 25 works, many of which address issues pertaining to women.

Badie, Dr Mohammed

Dr Mohammed Badie succeeded Mohammad Mahdi Akef as the 8th Supreme Guide of the Muslim Brotherhood in January 2010. Following the military coup against Morsi's leadership, he was one of many Muslim Brotherhood leaders arrested. Badie--whose son was shot dead during one of the counter-protests against the coup--was sentenced to death in April 2015 along with 13 other senior Muslim Brotherhood members. In 2017, the Cassation Court accepted the appeal of Badie and 49 other defendants against their death sentences. He is currently serving multiple life sentences in prison.

IRAN

Rashad, Prof Ali Akbar

Prof Ali Akbar Rashad founded the Islamic Research Institute for Culture and Thought, and has been its president since its establishment in 1994. Prof Rashad is a philosopher and a scholar in the field of Philosophy of Religion and Islamic studies. In addition to translations and ongoing research, he has written over 35 books and 69 articles. Prof Rashad is also active in international scholarly activities and conferences, particularly in the field of interfaith dialogues.

MOROCCO

Al-Tawfiq, Ahmad

Al-Tawfiq is the Minister of Endowments and Islamic Affairs in Morocco and a strong supporter of Sufi groups. He is a writer for the Association of Moroccan Authors for Publication, as well as the Vice President of the Moroccan Association for Historical Research. Al-Tawfiq is an advocate of interfaith dialogue, and is currently on the Board of World Religious Leaders for The Elijah Interfaith Institute.

PALESTINE

Hussein, HE Muhammad Ahmad

Hussein was appointed the Grand Mufti of Jerusalem in 2006. Previously, he had been the manager and imam of the Blessed Al-Masjid Al-Aqsa. He is an outspoken critic of Israeli occupation, and has personally defended the Al-Aqsa Mosque from settlers and the Israeli army. In July 2018, Hussein issued a fatwa forbidding Muslims from selling or transferring any land in Palestine to Jews.

Sabri, HE Sheikh Dr Ekrima Sa'id

Sabri is the head of the Supreme Islamic Council and former Grand Mufti of Jerusalem and Palestine. He remains an imam of the Blessed Al-Masjid Al-Aqsa, where he preaches regularly. Sabri is well-respected in Palestine for his forthright views on Israel. In August, 2018, Sabri was awarded the International Islamic Human Rights Award in Iran.

SAUDI ARABIA

Altwaijiri, HE Dr Abdulaziz Othman

Dr Abdulaziz Othman Altwaijri was the Director General of the Islamic Educational, Scientific and Cultural Organization (ISESCO), and ex-officio Secretary General of the Federation of the Universities of the Islamic World (FUIW). Dr Altwaijri is an accomplished academic, a senior lecturer, and an eminent writer and poet. Armed with a keenly holistic vision for human civilizational development, Dr Altwaijri played a vital role in the development, supervision, and launch of 16 strategies approved by

the Islamic Summit Conference. He also established the Supreme Council of Education, Science and Culture, an alliance designated for work outside of the Islamic world. Dr Altwaijri is also a staunch advocate of cultural dialogue and the alliance of civilizations.

Al-Issa, Dr Mohammad ben Abdel Karim

Dr Al-Issa was appointed secretary-general of the Muslim World League in 2016. Prior to that he had served as Minister of Justice and Head of the Supreme Council for Justice. The Muslim World League is an NGO which was founded in 1962 and is based in Makkah. It propagates Saudi teachings worldwide as well as carrying out social work. Al-Issa regularly attends conferences worldwide and visited the Vatican in 2017 where he met the Pope.

Al-Malik, Dr Salim M. (new)

Dr Salim M. Al-Malik was appointed as the new Director General of the Islamic Educational, Scientific and Cultural Organization (ISESCO) in May 2019 (replacing Dr Abdulaziz Othman Altwaijri). Dr Salim M. Al-Malik has a PhD in Allergy and Clinical Immunology, and a PhD in Paediatrics. He has previously held various senior positions in Saudi Arabia. ISESCO is based in Rabat, Morocco and strives to strengthen cooperation among member states in educational, scientific, and cultural research, making Islamic culture the focal point of educational curricula at all levels.

Al-Othaimeen, Dr Yousef Ahmad

Dr Yousef Ahmad Al-Othaimeen was made the Secretary-General of the Organisation of Islamic Cooperation in November 2016. Al-Othaimeen was the Minister of Social Affairs for the Kingdom of Saudi Arabia, from 2007 to 2015. He holds degrees from Ohio University (1982), and the American University in Washington DC (PhD in 1986). In March 2018, Al-Othaimeen met with the Pope to discuss the migration crisis and the plight of the Rohingya.

Sub-Saharan Africa

KENYA

Khalifa, Sheikh Mohammed

Khalifa is the organizing secretary of the Council of Imams and Preachers of Kenya. He encouraged Kenyans to campaign peacefully in the 2017 general elections and to engage in politics on the basis of issues rather than along tribal affiliations.

MOZAMBIQUE

Cheba, Sheikh Muhamad Aboulai

Cheba is the provincial director of 139 registered madrasas (Islamic schools), where pupils start learning about HIV/AIDS as early as six years of age. He raises awareness about the disease and sees mosques as the perfect place for the dissemination of such knowledge. HIV/AIDS affects roughly 15 percent of the adult population of Mozambique.

NIGERIA

Ahmad, Abdrahman Olanrewaju

Sheikh Abdrahman Olanrewaju Ahmad is the National Missionary of the Ansar-Ud-Deen Society of Nigeria, a 96-year-old Islamic organization established for the purpose of educational, moral, and social development for Muslims. The organization boasts millions of members, with its achievements spanning Nigeria's faiths and ethnicities.

Ajibola, HE Prince Bola

HE Prince Bola Ajibola is the former head of the Nigerian High Commission in London and the president and founder of the Islamic Mission for Africa. He also served as a judge of the International Court of Justice (ICJ) in The Hague between 1991 and 1994. In 1994, Prince Bola Ajibola was appointed a member to the Permanent Court of Arbitration with respect to the court's deliberations on the land dispute between Nigeria and Cameroon. He also served as the Attorney General and Minister of Justice of Nigeria, as well as being the former President of the Nigerian Bar Association. He is the founder, proprietor, and president of the Board of Trustee of Crescent University in Abeokuta. Currently he serves as the Chairman of the Board of Trustees of Muslim Ummah of South West Nigeria (MUSWEN).

Oloyede, Prof Ishaq Olanrewaju

Prof Ishaq Olanrewaju Oloyede is the Secretary General of the Nigerian Supreme Council for Islamic Affairs and Executive Secretary of the Nigeria Inter-Religious Council. He also serves as the President of the Association of African Universities (AAU), and is the former Vice-Chancellor of the University of Ilorin.

Sanusi, Alhaji Dr Sanusi Lamido

The 14th Fulani Emir of Kano, the second highest Muslim authority in the land (the Sultan of Sokoto being the first), Sanusi succeeded his late uncle Dr Ado Bayero in 2014. He is the former governor of the Central Bank of Nigeria (CBN) and a respected Islamic scholar who has won numerous awards. He has pointed out corruption in previous governments, pushed for an end to child marriage and been a target for Boko Haram.

SENEGAL

Mbacke, Serigne Sidi Al Moukhtar

Serigne Sidi Al Moukhtar Mbacke was appointed leader of Senegal's Mourid Brotherhood in January 2018 after the death of his predecessor, Serigne Cheikh Sidy Mokhtar Mbacke who died at the age of 94. He becomes the eighth caliph of the brotherhood which was established by the sufi Sheikh Ahmadou Bamba, who died in 1927 and is buried in Touba. It is estimated that over a sixth of all Senegalese are members of the tariqah, and it is particularly influential in the economic and political spheres. The Grand Magal of Touba is a pilgrimage of millions who converge on Touba to celebrate the life and teachings of Amadou Bamba.

Asia

CAMBODIA

Adam, HE Zakaryya

HE Zakaryya Adam is a member of the Parliament of Cambodia and serves as a member of the Commission on Education, Youth, Sport, Religious Affairs, Culture and Tourism. He previously held the position of Secretary of State in the Ministry of Cults and Religions. In addition to his government service, he serves as Vice President of the Highest Council for Islamic Religious Affairs, Vice President of the Cambodian Muslim Development Foundation (CMDF), General Secretary for the Cambodian Islamic Centre (CIC), and as a director of Cambodian Islamic Voice Radio. Adam has translated the Qur'an and other Islamic books from Arabic into Khmer. He is also the author of a Melayu-Khmer dictionary.

CHINA

Guangyuan, Imam Chen Chen

Guangyuan is the Grand Imam of China, President of the Islamic Association of China, and President of the Chinese-Islamic Institute. With China's 24.6 million Muslims coming almost exclusively from minority groups, his role is pivotal. Guangyuan has also recently spoken out in opposition to violence against Uyghurs.

INDIA

Ahmad, Sheikh Aboobackar

Sheikh Aboobackar Ahmad is the General Secretary of the All India Muslim Scholars Association, founder and Vice Chancellor of Jamia Markaz Saquafathi Sunniyya (Sunni Cultural Centre) in Kerala, Chief Patron of the Sunni Youth Society, and General Secretary, Jamiat Ulema (Kerala). He was awarded the Shaik Muhiyudheen Abdul Khadar Jeelani Award in 2009. In India and the Arab world, Aboobackar is often referred to by his epithet Abul Aytam (Father of Orphans) for his service of orphans and the destitute.

Al-Bukhari, Sayyid Ibrahimul Khaleel

Sayyid Ibraheemul Khaleel Al-Bukhari is the founder and chairman of Jamia Ma'din (Ma'din Academy), Kerala, India. It's an umbrella body of various educational and charity ventures where 25,000 students are enrolled for different courses from primary to research level. He is an advisor to the International Interfaith Harmony Initiative, Malaysia; the vice president of the Muslim Educational Board of India, New Delhi; General Secretary of Kerala Muslim Jama'at, the apex body of Muslim community in the Kerala; the President of Sunni Management Association. He is also the Managing Editor of Armonia Journal (armoniajournal.com) and has penned 22 books in various languages. Since 1986, he has been leading the Annual Ramadan Prayer and Peace Conference, the largest Muslim gathering in India in the holy month of Ramadan, in which around half a million people take a pledge against terrorism and alcoholism.

Kandhalvi, Maulana Saad (new)

Maulana Saad Kandhalvi is the great-grandson of Maulana Muhammad Ilyas, the founder of the Tabligh Jamat (TJ) missionary movement and the grandson of its second ameer. He is currently the head of the TJ centre in Nizamuddin, New Delhi, India. A recent falling out with other leaders has led

to some clashes between rival followers and a fatwa issued by Deoband criticising Maulana Saad's leadership has led to further ramifications worldwide including at Biswa Ijtema, Bangladesh, the second largest religious congregation of Muslims after Hajj.

Nomani, Mufti Abul Qasim

Read bio on page 108 in Honourable Mentions.

Noorie, Maulana Shakir Ali

Maulana Noorie is the President of Sunni Dawate Islami, a non-political religious organization in Mumbai, India. Under his leadership, through various religious events, including full-day congregations at state and national levels–the organization has succeeded in reviving Sunni Islam in India. In particular, the Annual Congregation is one of the largest Sunni Muslim assemblies held in India, attracting around 300,000 people annually into the heart of Mumbai, India's financial capital. The mission has been growing yearly with thousands of members and volunteers across states joining the organization. Noorie has established schools that provide both modern and religious education, thereby providing a platform for a new generation of Muslim leaders in India.

Owaisi, MP Janab Asaduddin

Barrister Asaduddin Owaisi is an eminent Indian parliamentarian, and has served as President of the All India Majlis-e-Ittehadul Muslimeen (AIMIM) since being elected in 2008. Under Owaisi's stewardship, the party won seven assembly seats in both the 2009 and 2014 elections. In 2014, he was also elected to the 16th Lok Sabha (House of the People). An outspoken parliamentarian, Owaisi has been instrumental in persuading the Indian government to establish the Ministry of Minority Affairs to look after the welfare of religious minorities in India, including Muslims. He has over three million social media followers.

Ul Hassan, Maulana Zuhair (new)

Maulana Zuhair Ul Hassan is a leader of the Tabligh Jamat (TJ) group. He was born and raised in Nizamuddin, New Delhi and completed his Islamic studies in Saharanpur. His late father Zubair Ul Hasan was one of three leaders appointed as members of the leadership council. Recently, the TJ has faced unprecedented divisions with Maulana Zuhair's followers clashing with followers of Maulana Saad Kandhalvi, over who leads the TJ.

INDONESIA

Achar, Miftahul (new)

Miftahul Achar became the Rais 'Aam (supreme leader), of the country's largest Muslim organization, Nahdlatul Ulama (NU) after the resignation of Ma'ruf Amin (now vice-president of Indonesia). The NU was established in 1926 and claims a 90 million membership. It is a charitable body funding schools and hospitals as well as organizing communities to help alleviate poverty. The majority of its leaders promote Islam Nusantara, a moderate and compassionate approach.

Amin, Maruf

Maruf Amin was the running mate of Joko Widiodo in the 2019 general elections and is now the Vice-President of Indonesia. He is an Indonesian Islamic scholar who was chair of the Majelis Ulama Indonesia and general guide of the Nahdlatul Ulama (NU), the world's largest Islamic organization (he resigned in late 2018). Amin's early education was at a boarding school established by NU founder Hasyim Asyari, before receiving his bachelor's degree in Islamic philosophy. He then started his lifelong activities of working in dawah (religious propagation) and politics, finding success in both.

Nasir, Dr KH Haedar

Dr KH Haedar Nasir was elected as Chairman of the Muhammadiyah Movement in 2015. He previously served in a variety of other roles in the organization, which has approximately 30 million members. The Muhammadiyah Movement focuses on promoting moral and spiritual ideals through various social activities. It strongly opposes syncretism, but promotes interfaith relations.

Staquf, Kyai Haji Yahya Cholil

Yahya Cholil Staquf serves as General Secretary of Indonesia's Nahdlatul Ulama (NU) Supreme Council. As the world's largest Muslim organization—with over 50 million members and 14,000 madrasahs—the Nahdlatul Ulama adheres to the traditions of Sunni Islam, and teaches that the primary message of Islam is universal love and compassion. Sheikh Yahya also serves on HE President Joko Widodo's Presidential Advisory Council, where he advises the President on religious, domestic and international affairs. Sheikh Yahya co-founded the U.S.-based organization Bayt ar-Rahmah li ad-Da'wa al-Islamiyah Rahmatan li al-'Alamin (The Home of Divine Grace

for Revealing and Nurturing Islam as a Blessing for All Creation), to serve as a hub for the expansion of Nahdlatul Ulama operations in North America, Europe and the Middle East.

MALDIVES

Saeed, Mohamed Shaheem Ali

Dr Mohamed Shaheem Ali Saeed is a hafiz of the Qur'an, a licensed lawyer, and former Chancellor of Islamic University of Maldives (IUM). He resigned from his post as the Minister of State for Islamic Affairs of the Republic of Maldives in 2015 and left politics altogether in 2017. Dr Saeed was central to the establishment of the Maldives Hajj Corporation, the Maldives Islamic Bank Pvt Ltd, and a waqf fund. He is a member of the Shariah Advisory Council of the Central Bank of the Maldives. Dr Saeed has authored many articles and books on religious issues and has spoken at forums in nine countries. In July, 2018, Saeed was announced as the running mate of President Abdulla Yameen.

PAKISTAN

Naqvi, Ayatollah Sayed Sajid Ali

Ayatollah Sayed Sajid Ali Naqvi leads the Shia Ulema Council (previously called Tehrik-e-Jafaria (TJP) of Pakistan). He was chosen by the Supreme leader of Iran, Ayatollah Syed Ali Khamenei, to lead Shia Muslims in Pakistan and is now his religious representative.

Ul-Haq, Siraj

From humble beginnings, Haq has worked his way up to senior leadership positions in both religious and political parties. He is a former finance minister of the Khyber Pakhtunkhwa Assembly in Pakistan, resigning in protest at US drone strikes. In 2019, Haq was re-elected Ameer of Jamaat-e-Islaami, one of the most influential Islamic movements in Pakistan. In 2015, he was elected to the Parliament of Pakistan as the Senator of Khyber Pakhtunkhwa. He became the Vice President of Muttahida Majlis-e-Amal in March 2018.

SRI LANKA

Mufthi, MIM Rizvi

Mufti M.I.M. Rizwe is the President of the All Ceylon Jamiyyathul Ulama (ACJU), the supreme body of Islamic theologians in Sri Lanka. Inaugurated in 1924, ACJU boasts a 7,500-strong membership of scholars while an executive committee of 33 senior Scholars run the organization's 155 branches throughout the island's 24 Districts. Mufti Rizwe is a specialist in the field of Islamic Jurisprudence, and was instrumental in bringing Islamic insurance, interest-free banking and Halal certification to Sri Lanka. He has made many contributions that have benefited the Sri Lankan community at large, including the Maktab Preliminary Islamic Education System, Careline Islamic Counseling, and Mahmood Institute for Skill Development of Ulama in Sri Lanka.

TAJIKISTAN

Abdulkorizoda, HE Saidmukarram

Saidmukarram Abdulkodirzoda is the state-selected Grand Mufti and thus head of Tajikistan's Muslims, most of whom are Sunnis, and whose tradition includes following the Hanafi school in matters of jurisprudence and the Naqshbandi spiritual path. They belong to the Persian-speaking Tajik ethnic group who share a language, culture, and history with Afghanistan and Iran.

UZBEKISTAN

Alemov, HE Usman

Alemov has been the Grand Mufti of Uzbekistan since 2006. He is respected for his moderate stance and proven record in coping with extremists in the Samarkand region where he was formerly a mufti. Alemov was instrumental in making Tashkent the ISESCO Capital of Islamic Culture for 2007.

Europe

BOSNIA AND HERZEGOVINA

Kavazovic, Husein

Husein Kavazovic has been the 14th Raisu-l-ulama (Grand Mufti of Bosnia) since 2012. Kavazovic had pushed for cooperation with other religious communities and a wider "incorporation of women into the work of the Islamic religious community". His sphere of influence is primarily with the community of 2.5 million Bosniak Muslims of Bosnia and Herzegovina, as well as the Bosniak diaspora, who number approximately 1.5 million. He speaks Bosnian, Arabic, and English.

BULGARIA

Hadzhi, HE Mustafa Alish

Hadzhi is Bulgaria's Chief Mufti. Bulgaria has recently been referred to as "Istanbulgaria" because of the importance of Turkish-Bulgarian relations. Hadzhi is the leader of the Muslim community in a predominantly Christian state with a large influx of Muslims. He defended his community from extreme nationalists who went so far as to attack mosques and worshippers.

GERMANY

Köhler, Ayyub Axel

Köhler is former chairman of the Central Council of Muslims in Germany. Ayyub Axel Köhler has written numerous articles, primarily for Islamic magazines such as Al Islam of the Islamic Centre of Munich, and Al Fajr of the Islamic Centre of Hamburg. He also published newsletters for the Muslim League around the issue of the integration of Islamic ways of life into German society.

ITALY

Pallavicini, Imam Yahya Sergio Yahe

Pallavicini is an important figure in the religious life of Italian Muslims as well as in European relations with the Muslim world. He is Vice President of Comunit Religiosa Islamica (The Islamic Religious Community), Italy, the Chairman of the ISESCO Council for Education and Culture in the West, and an advisor for Islamic affairs to the Italian Minister of Interior. Pallavicini is also the imam of the Al-Wahid Mosque of Milan in Via Meda, where he organizes the training of imams in Italian. His father was the late Abd Al-Wahid Pallavicini, the noted preacher and head of the Ahamadiyyah Idrissiyyah Shadhiliyyah brotherhood in Italy.

KOSOVO

Ternava, HE Sheikh Naim

Naim Ternava is the Grand Mufti of Kosovo. He is the leading religious figure in Kosovo, which emerged after an ethno-religious war resulted in widespread loss of life and destruction. Ternava is a key figure in the attempts of the country's Muslim population to overcome the horrors of war. He was instrumental in the creation of the Inter-Religious Council Organization for Interfaith Relations.

RUSSIA

Nasibullahoglu, Mufti Cafer

Cafer Nasibullahoglu is the imam of the St Petersburg Mosque. He is also the Mufti of St Petersburg, home to close to one million Muslims. His diverse congregation consists of Muslims of Tatar, Kazakh, Uzbek, Tajik, and Arab origins, among others. The sermon at St Petersburg mosque is often conducted in Arabic, Tatar, and Russian.

UNITED KINGDOM

Ahsan, Dr Muhammad Manazir

Dr Muhammad Manazir Ahsan is the Chairman of the Board of Trustees of The Islamic Foundation, and the Rector of Markfield Institute of Higher Education, Leicester, UK. He has published and lectured extensively on Islam and Muslims in Britain. He is also the editor of *The Muslim World Book Review*, a quarterly journal devoted to analysing the latest publications on Islam and the Muslim world. He has chaired several major Muslim and interfaith organizations in the UK. He received an MBE in 2000 on the Queen's Birthday Honours List for his contribution to interfaith and community activities.

Shah Naqavi, Dr Sayyid Amjad H.

Dr Shah Naqavi is the founder and Dean of the Shīʿah Institute, located in Bloomsbury, London. He is an accomplished scholar and author who has overseen the development of the Shīʿah Institute into an internationally renowned academic institution, which has many high-end scholarly book series and numerous publications to its name, and a Fellowship of more than 70 scholars—from some of the most renowned universities around the world. Dr Shah Naqavi champions good relationships amongst Islamic schools of law and doctrine. He is currently engaged with numerous academic projects, including an English literary translation and Arabic critical edition of the Nahj al-Balāghah. Dr Shah Naqavi is a Deputy Lieutenant of the County of Hertfordshire, UK, a lifetime honour, which he has held since March 2016.

Oceania

AUSTRALIA

Alsuleiman, Imam Shady (new)

Imam Shady Alsuleiman is the president (second term) of the Australian National Imams Council (ANIC), which represents over 200 member Imams from each of the Australian States and Territories. It is also the body that elects the Mufti of Australia. Alsuleiman is an Australian born Imam who has strongly connected with the Muslim youth and helped integrate the Muslim community with wider Australian society. He's an international speaker with many followers on social media.

NEW ZEALAND

Ghani, Dr Anwar

Dr Ghani has been President of the Federation of Islamic Associations of New Zealand (FIANZ) for 12 years. He is now leading national and international relations of FIANZ. His work in leading FIANZ has been considerable, building bridges with the government, New Zealand's population as a whole, and leaders of other faiths. He has been a strong advocate of community engagement for creating more connected societies. He was invited to be the first Muslim leader to be a patron of New Zealand Royal College of Police. Dr Ghani was awarded with the title of Member of New Zealand Order of Merit by the government of New Zealand.

North America

UNITED STATES OF AMERICA

Crane, Dr Robert

Since its founding in 2001, Dr Crane has been the Chairman of the Center for Understanding Islam and Muslims which has produced the influential textbook, 'Islam and Muslims: Essence and Practice'. Between 2012-2015 Dr Crane was a Professor in the Qatar Foundation's Faculty of Islamic Studies and Director of its Center for the Study of Islamic Thought and Muslim Societies. Earlier in his career, under President Nixon, he was appointed Deputy Director for Planning in the National Security Council, and under President Reagan he was the US Ambassador to the United Arab Emirates, charged with initiating two-track diplomacy with leaders, including Tunisia's Sheikh Rachid al Ghannouchi, in branches of the Muslim Brotherhood.

Ghazi, Drs Abidullah and Tasneema

Dr Abidullah Ghazi—a prominent writer, speaker, and poet—is cofounder of the IQRA' International Educational Foundation, along with his wife Dr Tasneema Ghazi. IQRA' is a non-profit organization that creates Islamic studies textbooks and educational materials especially for children. The institution has produced a complete system of Islamic education for part and full-time schools and a comprehensive madrasa-integrated program for the Singapore madrasa system. IQRA's programs and educational materials are used in the US and worldwide.

Mohammed II, W. Deen

Warithudeen Mohammed II is the eldest son of Imam W Deen Mohammed. He is President of The Mosque Cares, a charitable organization established by Imam W Deen Mohammed. The organization sponsors classes in Qur'anic Arabic and financial literacy, as well as informational sessions in health and nutrition, and business and entrepreneurial initiatives.

Caribbean

TRINIDAD AND TOBAGO

Ali, Imam Yacoob

Ali is the president of the largest and most influential Muslim organization in Trinidad and Tobago, the Anjuman Sunnat ul Jamaat Association (ASJA), founded in 1936. Ali's organization runs numerous schools and focuses on the importance of education for Muslim youth.

South America

ARGENTINA

Hallar, Muhammad Yusuf

Hallar is an active figure in Argentina, and is involved in community development for Muslims. He has conducted comprehensive research on Muslims

in Latin America and holds a number of positions including Secretary-General of the Islamic Organization of Latin America and the Director of the Office of Islamic Culture. He is also a member of the Expert Committee on Minority Rights for the Organization of the Islamic Conference (OIC).

BRAZIL

Bukai, Sheikh Mohamad (new)

Sheikh Mohamad Bukai was born in Syria and studied in the University of Al-Azhar. He has been living in São Paulo since 2007 and is known for his soft speech, gentle nature and splendid character. He has previously served as Sheikh of the Liga Islâmica do Pari and is the imam of the Mesquita Brasil in São Paulo and director of religious affairs of the União Nacional das Entidades Islâmicas. His page on Facebook often airs live transmissions of his Friday Khutbas as well as short videos on Islam.

ECUADOR

Suquillo, Juan

Suquillo is an imam, director, and co-founder of the Islamic Centre of Ecuador. He has received awards in recognition of his services to the nation, and has translated many books into Spanish. After the 9/11 attacks, non-Muslims became interested in learning about Islam, and Suquillo's books have been bestsellers since. He is held in high regard by South American Muslim scholars.



Recite: In the Name of your Lord Who created
The Clot 96 : 1
Calligraphy by Hasan Kan'an © FreeIslamicCalligraphy.com

Middle East and North Africa

ALGERIA

Belkaid, Sheikh Abdellatif
Sheikh Abdellatif is well-known in Algeria, Egypt, and Europe as a spiritual teacher and leader of the Hibriyya tariqa. He inherited his father's spiritual gifts. The sheikh's students include many highly-placed officials in the Algerian government, as well as the famous Egyptian scholar, Sheikh Sha'rawi, before the latter's death.

Al-Khairi, Sheikh Abdul-Nacer
Sheikh Abdul-Nacer is a master of the Shadhili tariqa, and has a wide following in his native Algeria, Saudi Arabia, Egypt, Malaysia, and various European countries, where his students come from all walks of life. He emphasizes the recitation of the Qur'an, as well as abundant salawaat (praying for the Prophet Muhammad ﷺ). He is a descendant of the famous Sufi of Prophetic lineage, Abdul Salam ibn Mashish of Morocco.

EGYPT

Abdelkafy, Sheikh Dr Omar
Abdelkafy is an Egyptian preacher and da'wa practitioner. A well-respected hafiz of the Qur'an, he is also the director of the Qur'anic Studies Centre at the Dubai International Holy Qur'an Award. In addition to working in his native Egypt, he travels abroad to help Muslim communities, working specifically with the Muslim community in Canada.

Khaled, Dr Amr
Read bio on page 109 in Honourable Mentions.

IRAQ

Kubaisi, Sheikh Dr Ahmed
Kubaisi is a very popular Sunni cleric and preacher in Iraq. He advocates the end of foreign occupation in Iraq and the institution of an Islamic state. To this end, he is a spokesperson of the Sunni Ulema Council, an important association of Sunni Muslim scholars in Iraq. Kubaisi leads prayers that are televised worldwide from the state mosque of Abu Dhabi.

JORDAN

Keller, Sheikh Nuh
Read bio on page 109 in Honourable Mentions.

SAUDI ARABIA

Al-Arifi, Muhammad
Read bio on page 109 in Honourable Mentions.

Al-Qarni, Dr Aaidh
Dr Aaidh Al-Qarni is a prominent Saudi scholar, author, and activist preacher, best known for his popular self-help book Don't Be Sad. Dr Al-Qarni has garnered a substantial following through a preaching career which spans various modes of broadcast media. He recently apologised on Saudi TV for his past preaching, calling his prior understanding of Islam 'hardline' and also apologised for his past ties with Qatar. He said that he now agreed with the Islamic understanding of Crown Prince Mohammad Bin Salman.



Allah

Al-Shugairi, Ahmad

Al-Shugairi is a televangelist with a huge following around the world. He is at the forefront of a religious revivalist movement that is affecting young people across the Middle East. While he is best known for his TV program Khawatir (2005-2015), Al-Shugairi is also the founder of the youth-centric coffee shop, Andalus Cafe. With no formal Islamic training and an MBA, his popularity comes from repackaging a balanced understanding of Islam for his throngs of fans of all ages. He has over 42 million fans across social media platforms and has just released a new book '40'.

YEMEN

Al-Zindani, Sheikh Abdul Majeed

Al-Zindani is an active Yemeni politician and preacher. He is the founder of Iman University in Yemen, the founder of the Commission on Scientific Signs in the Qur'an and Sunnah in Makkah, the Chairman of the Shura Council of the Islah party (the Yemeni Congregation for Reform), and the head of the Muslim Brotherhood in Yemen. He has been a vocal critic of terrorism and any killings of civilians. At the same time, he is an outspoken critic of US policies, declaring that jihad against any army that invades Yemen is self-defence and the right of its citizens. The US Treasury labelled him a Specially Designated Global Terrorist (SDGT) for his indirect association with al-Qaeda. Despite that, he is a respected scholar and has a large number of followers. The Wall Street Journal referred to him as "a charismatic Yemeni academic and politician."

Sub-Saharan Africa

GHANA

Sharubutu, Sheikh Dr Nuhu Usamanu

Sheikh Dr Osmanu Nuhu Sharubutu is an Islamic scholar, National Chief Imam of Ghana, member of the National Peace Council and founder of The SONSET Fund and IPASEC. He has worked tirelessly on religious, social and educational issues, helping to promote disadvantaged and vulnerable communities in Ghana. This has enabled him to transcend religious boundaries and be respected by all sectors of the country.

NIGERIA

Bauchi, Sheikh Tahir Usman

Now in his mid-80s, Sheikh Tahir Usman Bauchi of the Tijaniyya Sufi order is celebrated for his Qur'anic schools which specialize in producing huffaz (memorizers) of the Qur'an. His public exegesis of the Qur'an, delivered in Hausa every year during the month of Ramadan, attracts thousands. Additionally, millions of West Africans listen to it on the radio or buy recordings. He has critically engaged with puritanical Islamic schools of thought since the early 1980s. In July 2014, he escaped a suicide bombing attack which killed 23 people.

Katsina, Sheikh Yakubu Musa

Sheikh Yakubu Musa Katsina is a popular preacher in Nigeria. He is also the leader of the Izala revivalist sect in Katsina. The Izala, or Jama'at Izalatil Bidiawa Iqamatus Sunnah (Movement Against Negative Innovations and for Orthodoxy) is an activist Sufi brotherhood that calls for a return to the practices of the Prophet Muhammad ﷺ and a true practice of Islam. Hailing from Katsina, the predominantly Muslim city in northern Nigeria, Sheikh Katsina is outspoken against corruption in the country.

ZIMBABWE

Menk, Mufti Ismail Musa

Dr Ismail Menk is the Mufti of Zimbabwe under the Majlisul Ulama Zimbabwe, an Islamic educational and welfare organization that caters to the needs of the country's Muslims. Mufti Menk is very well-known internationally and is invited frequently to give lectures. His ability to relate religious principles to contemporary settings has made him particularly influential amongst the youth. His eloquence and humour have endeared him to many. He currently has a combined online following of more than 11 million.

Asia

INDIA

Azmi, Hazrat Allama Maulana Qamaruzzaman

Maulana Azmi is the Khalifa of Imam Ahmed Raza Khan Barelvi's son. He is a prolific speaker and, according to the Times of India, has millions of followers worldwide. At the age of 18 he established Al-

Jame-atul-Islamia, which is now recognized as one of India's top Islamic universities. For over 50 years, he has been building organizations, institutions, mosques, colleges, and universities around the world.

Madani, Maulana Syed Arshad

Madani is the President of the Jamiat Ulama-i-Hind, a group which strongly opposed the creation of a separate Muslim state of Pakistan. In 2006, Madani succeeded his brother, Maulana Syed Arshad Madani, but since 2008, the group has been split into two factions. Maulana Arshad is also a noted scholar. He is a professor at the Dar Uloom, Deoband, as well as having served as Director of Studies there. He also supervises much social work and heads a number of Islamic seminaries and bodies and is an adviser to eight international Islamic schools.

Naik, Dr Zakir Abdul Karim

Read bio on page 109 in Honourable Mentions.

Saifuddin, Syedna Mufaddal

Saifuddin is the 53rd Dai Al-Mutlaq (Unrestricted Missionary) of the Dawoodi Bohras, a subgroup within the Mustaali, Ismaili Shia branch of Islam. He succeeded—but not without dispute—to the office after his father, Syed Mohammed Burhanuddin, passed away in 2014. In 2017, he inaugurated the 14-acre Nairobi campus of Aljamea-tus-Saifiyah, a Dawoodi Bohra institute of higher learning. Kenyan President Kenyatta awarded him the Elder of the Order of the Golden Heart as a result. He also met Egyptian President El-Sisi in 2016 and donated 10 million EGP to the Long Live Egypt fund. He is the spiritual leader of 2-5 million people living in 100 countries.

Shuaib, Sheikh Dr Thaika

Sheikh Dr Thaika Shuaib of Tamil Nadu is a polyglot Islamic scholar, spiritual guide, and author. He is the head of the Arusiyya branch of the Qadiri Sufi order. His 880-page research work, "Arabic, Arwi and Persian in Sarandib and Tamil Nadu", sheds light on the cultural, political, social, spiritual, and educational activities and achievements of the Arwi Muslims of Sri Lanka and Tamil Nadu in their respective countries and abroad. In May 1994, he became the first Tamil Muslim to receive the National Award for Outstanding Arabic Scholar from the then-President of India, Dr Shankar Dayal Sharma. In April 2016, the seventh President of Sri Lanka, His Excellency Maithripala Sirisena, felicitated him for his services rendered to Islam and for his promotion of religious harmony.

INDONESIA

Gymnastiar, Abdullah Aa Gym

Abdullah Gymnastiar, more commonly known as Aa Gym (Elder Brother Gym), was for a long time Indonesia's most popular preacher. With his style of modern, youthful, enjoyable preaching, he built a substantial following and a large media empire. His regular audience boasted over 80 million Indonesians and had an approval rating that peaked at 91%, leading to Gymnastiar being courted by several political parties as a potential vice president nominee. In 2006, Gym announced a polygamous marriage and immediately saw a huge backlash from his mainly female audience: his ratings dropped and his commercial enterprises took a huge hit. Over the past several years, Gymnastiar has been slowly regaining his popularity using his unique preacher/performer style: he is an attractive, funny, and charismatic man who tells engaging stories and sings nasheeds (religious songs). He has over 14 million fans on social media.

Shihab, Quraish

Quraish Shihab is an Indonesian expert on Qur'anic exegesis who regularly preaches on national television. He is noted as a progressive scholar who teaches Qur'anic exegesis using context and simple language. He is an author of many Islamic books, including Tafsir Al-Misbah. He served as Indonesian Minister of Religious Affairs in 1998 and also as Chairman of the Indonesian Ulama Council since 1984. Shihab was also a director of State Islamic University, Syarif Hidayatullah, 1992-1998.

MALAYSIA

Awang, Datuk Seri Abdul Hadi bin

Datuk Seri Abdul Hadi bin Awang is the current President of the Pan-Malaysian Islamic Party or PAS. He is also the Vice President of the International Union of Muslim Scholars. He was former Chief Minister of the state of Terengganu in Malaysia from 1999-2004, Member of Parliament for Marang Terengganu, and a state lawmaker for Rhu Rendang. He has written several books related to democracy and politics in Islam. Awang's Friday morning lectures at Rusila Mosque draw thousands of people.

Ibrahim, Dato Mashitah

Ibrahim is a prominent motivational preacher in Malaysia, and a lecturer at University Islam Antarabangsa. Sultan Pahang awarded her with the honourary title "Dato" for her devotion to da'wa initiatives in 2000. Her views and opinions on contemporary Islamic issues receive wide attention. She is on the executive committee of several organisations.

MrGlani, Sheikh Dr Mahmoud

Born in Medina to a family of prophetic lineage, Sheikh MrGlani himself belongs to the Shadhili Sufi tariqa but strongly emphasizes the need to recognize all authentic Islamic Sunni Sufi tariqas and sheikhs. His teachings emphasize the need to establish love for the Prophet ﷺ. To this end, he has founded a number of zawiyas around the world to re-establish the practice of regular and abundant dhikr and salawat. For the past several years, he has been delivering a series of widely-attended public lectures titled "Divine Gifts on the Path to Allah" in major Malaysian cities and universities. He encourages people around the world to rediscover and practice their core human values, to oppose colonial and oppressive thinking, and to espouse mutual respect and tolerance among followers of all the heavenly religions.

PAKISTAN

Bukhari, Khanum Tayyaba

Bukhari is one of very few female religious scholars in Pakistan that has significant influence. She is a sought-after speaker who excels in six languages: Urdu, Arabic, Persian, English, Punjabi, and Siraiki. She also has a large following in Europe, North America, and Australia. Ms Bukhari is the founder of Bukhari Relief Foundation, a well-known, non-governmental charitable organization that helps people all over Pakistan who have been displaced by major natural disasters.

Ghamdi, Javed Ahmad

Javed Ahmad Ghamidi is a Pakistani public intellectual and Quran scholar. He is the founder of Al-Mawrid Institute of Islamic Sciences and its sister organisation, Danish Sara. He was a member of the Council of Islamic Ideology and in 2009, Ghamidi was awarded Sitara-i-Imtiaz, the third highest civilian honour of Pakistan. He appears regularly on TV shows and has a large middle-class professional following.

Qadiri, Sheikh Muhammad Ilyas Attar

Read bio on page 109 in Honourable Mentions.

SINGAPORE

Alattas, Syed Hassan bin Muhammad bin Salim

Syed Hassan, more affectionately known as Habib Hassan, has been a pillar of strength and unity in building religious harmony in Singapore and throughout Southeast Asia. He has condemned acts of terrorism and has been the force behind bringing Islam together with other religions in Singapore. In 2015, during Singapore's 50th National Day, he was conferred one of the highest awards by the Singapore Government in recognition of his outstanding work and contributions toward building a harmonious nation.

Europe

BELGIUM

van Ael, Sheikh Sulayman

Sheikh Sulayman van Ael is the founder of The Ark Institute, an educational institution based in London. After becoming Muslim at the age of 18, he travelled the world to seek knowledge and gained ijazah (teaching licenses) in various disciplines from scholars from Sudan, Morocco, Saudi Arabia and Jordan (where he received ijazah from the Grand Mufti of Amman to give religious verdicts). He graduated from Rotterdam University with a BA in Theology and MSc in Islamic Counselling. He lectures extensively and has appeared on CNN and Al Jazeera. His multi award-winning Belgian national television documentary, My Jihad, was translated into 12 languages. As a scholar who resonates with young and old alike, Sheikh Sulayman is a powerful, dynamic and credible voice for the emerging formation of a confident, faithful identity of Islam in Europe.

GREECE

Metso, Mufti Djemali (new)

Mufti Djemali Metso was one of the Muftis in Greece's Western Thrace cities of Komotini and Xanthi who were compulsorily retired by the Greek government recently. The Western Thrace region of Greece is home to a Muslim Turkish minority of around 150,000 people, and Mufti Metso had served

the community for over 30 years in his capacity as Mufti of Komotine. He still enjoys a close relationship with the community, who look upon him as not only a Mufti but as a spiritual leader.

TURKEY

Gülen, Fethullah

Fethullah Gülen is a preacher, thinker and educator, who assumed the leadership of the Nurcu religious movement–started by Said Nursî (1878—1960 CE). He enjoyed huge support among all of Turkey's religious population until he was accused of orchestrating the attempted coup of 15 July 2016, and his organizations and supporters subsequently bore the brunt of Erdogan's crackdown. Many of his followers and supporters in state institutions such as the police, judiciary and education have been targeted and removed from their posts (500,000 people have been detained since the coup). Turkey has formally asked the United States to extradite Gülen.

Haqqani, Sheikh Mehmet Adil

Sheikh Mehmet Adil Haqqani is the Sheikh of the Naqshbandi Haqqani Order established by his father, the celebrated Sheikh Nazim al-Haqqani. He is the eldest son of Sheikh Nazim, and was born and raised in Damascus, Syria, while his father was studying there under his own sheikh. With an uncanny resemblance to his father, and a soft, humble approach, Sheikh Mehmet has won over his father's thousands of students.

Topbaş, Osman Nuri

Osman Nuri Topbaş is an author, philanthropist, and spiritual leader of a Naqshbandi Sufi order based in Istanbul. His group is known as Eronkoy (named after the town where he was born) and, like other sufi groups in Turkey, focuses heavily on charitable work. He has written works in history, literature, religious sciences, and poetry. Translations of his works span 43 languages, including English.

UNITED KINGDOM

Ali, Sheikh Hasan

Sheikh Hasan Ali is a popular preacher and reputable figure in London. In addition to volunteering his expertise at local mosques, community centres, and secondary schools, he contributes to local interfaith programs and various community events. He is the founder of Safar Academy and holds a Masters Degree in Educational Psychology in addition to his Islamic training.

As-Sufi, Sheikh Dr Abdalqadir

Sheikh Dr Abdalqadir as-Sufi, a Sheikh of the Darqawi-Shadhili-Qadiri Tariqa, entered Islam with the Imam of the Qarawiyyin Mosque in Fez, Morocco in 1967. His spiritual inheritance comes from Sheikh Muhammad ibn al-Habib of Meknes and Sheikh Muhammad al-Fayturi of Benghazi. Sheikh Abdalqadir has been responsible for the most far-reaching and successful Islamic Da'wa of the modern era, founding mosques in England, Spain and South Africa. As a result, communities of his students can be found across the world. His writing encompasses well over 20 books, as well as many essays and articles, covering various topics. Perhaps most notable has been his call for the proper implementation of zakat, a return to just forms of trade, the revival of Imam Malik's legal school and his emphasis on correct and coherent community and family dynamics. He has initiated the translation and publication of translations of the Qur'an into various languages, as well as numerous classical works of Islam, including the Muwatta of Imam Malik and Ash-Shifa of Qadi 'Iyad.

Babikir, Sheikh Ahmed

With his gentle and warm disposition, Sheikh Babikir is a popular figure in the UK. He studied Islamic Sciences in Sudan and is fully authorized in a host of Islamic disciplines, including fiqh, hadith, creed, and Sufism. He holds an undergraduate degree in mathematics and a Masters in Management from the University of London. He has contributed widely to UK society through social, charitable, and educational initiatives. He was the headmaster of Islamic Primary School for many years, and is currently the Director and Founder of Rumi's Cave, a community hub in West London.

Nakshawani, Ammar

Dr Sayed Ammar Nakshawani is an Islamic Scholar and a popular speaker. Having completed his undergraduate studies at the University College, London and his PhD at the University of Exeter, he went on to study at the Islamic Seminary in Damascus, Syria. He was a visiting scholar at the Centre of Islamic Studies, University of Cambridge and then moved to the USA to become the inaugural holder of the Imam Ali Chair for Shi'i Studies and Dialogue among Islamic Legal Schools at the Hartford Seminary. Dr Nakshawani is currently an associate at the

Harvard Kennedy School's Belfer Center for Science and International Affairs.

North America

CANADA

Philips, Dr Abu Ameenah Bilal

A notable Jamaican-Canadian Muslim convert and Islamic scholar, Dr Bilal Philips is founder of the first accredited Islamic university in India in 2009: Preston International College, Chennai. However he is most notably the founder and chancellor of the Islamic Online University AKA International Open University (iou.edu.gm), which currently has over 450,000 registered students studying accredited English-medium degree courses in Islamic Studies (Sharia), Education, Psychology, Banking & Finance, IT and Business Administration, and a BA in Arabic language & literature. The IOU has the distinction of having most diverse student body of any university in the world. Dr Bilal also reaches mass Muslim audiences through his television appearances on global satellite channels like Peace TV, Huda TV, and Islam Channel as well as through his official Facebook page. He has over seven million social media followers.

Rabbani, Sheikh Faraz

Sheikh Rabbani is the founder, education director, and an instructor at SeekersHub Global, an educational institute featuring a very popular Q&A service, online courses, and occasional retreats. In August 2011, he helped launch SeekersHub in Toronto with affiliated branches being developed in Australia and elsewhere. He was formerly a central figure with SunniPath, and has continuously been at the vanguard of effectively utilizing the latest web technologies and services to teach Islam in the West for over a decade. He serves as a partner and legal advisor with StraightWay Ethical Advisory.

UNITED STATES OF AMERICA

Kabbani, Sheikh Muhammad Hisham

Sheikh Kabbani established the American branch of the Haqqani Educational Foundation, dedicated to the promotion of the fundamental Islamic teachings of tolerance, respect, and peace. Since Sheikh Muhammad Nizam Adil's death in 2014, Kabbani has become the leader of the Naqshbandi Haqqani Sufi Order. In 1991, Kabbani moved to the United States and has since founded 23 study and meeting centres in the United States and Canada as well as an Islamic retreat centre in Michigan focusing on spreading Sufi teachings.

Khan, Nouman Ali

Nouman Ali Khan is the founder and CEO of Bayyinah and serves as a lead instructor for several programs including Dream, traveling seminars and Bayyinah TV. Nouman served as a Prof of Arabic at Nassau Community College until 2006 when he decided to take Bayyinah on as a full-time project. Since then he has taught more than 10,000 students through traveling seminars and programs. With millions of social media followers, Nouman is one of the most influential young western scholars. He has retained this influence despite being recently embroiled in controversy about aspects of his personal life.

Suleiman, Omar (new)

Omar Suleiman is an American Muslim scholar, civil rights activist, writer, and speaker. He is the Founder and President of the Yaqeen Institute for Islamic Research and a Professor of Islamic Studies at Southern Methodist University. He is also the Resident Scholar of the Valley Ranch Islamic Center and the Co-Chair of Faith Forward Dallas at Thanks-Giving Square. In the 2000s, he was noted on a national level as being a strong advocate of community service, interfaith dialogue, and social justice, and was awarded for his outstanding civic achievement by the Mayor and City Council of New Orleans in 2010. He has been featured in the rising stars section of Ozy Magazine and dubbed "The Religious Leader Dallas Needs" by the D Magazine.

Shakir, Imam Zaid

Shakir is a senior faculty member and co-founder of Zaytuna College, Berkeley, California, the first accredited Muslim undergraduate college in the USA. He converted to Islam in 1977 while serving in the United States Air Force and obtained a BA summa cum laude in International Relations, MA in Political Science, and then pursued studies in Arabic, Islamic law, Qur'anic studies, and spirituality in the Muslim world. He is an influential Islamic scholar in the West and a voice of conscience for American Muslims and non-Muslims alike. He founded the New Brunswick Islamic Center (formerly Masjid al-Huda) in New Jersey, Masjid al-Islam in Connecticut, the Tri-

State Muslim Education Initiative, the Connecticut Muslim Coordinating Committee, the Lighthouse Mosque in Oakland, California, and United for Change.

Wahhaj, Siraj

Siraj Wahhaj is Imam of the Al-Taqwa Mosque in Brooklyn, a prolific lecturer, community activist, the leader of the Muslim Alliance in North America, and former Vice President of ISNA. He first became famous for his successful efforts in fighting drugs and crime in his neighbourhood. In 1991, he became the first Muslim to recite the Opening Prayer of the Qur'an (Al-Fatiha) at the US House of Representatives. Brooklyn Borough President, Marty Markowitz, proclaimed August 15, Siraj Wahhaj Day in honour of his "lifetime of outstanding and meaningful achievement."

Webb, Imam Suhaib

Suhaib Webb is a graduate of the University of Central Oklahoma with a background in Education from the College of Sharia, Al-Azhar University. Imam Suhaib has served various communities in North America and is currently the founder of SWISS. On December 1, 2011, Webb was inaugurated as the Imam of the Islamic Society of Boston's Cultural Center (ISBCC) the largest Islamic centre in New England. He helped raise $20,000 for widows and children of firefighters killed in the 9/11 attacks. He has spoken out against radical clerics that seek to prey on insecure youth and their American identities. He frequently shares advice, lessons and "SnapWas" on his SnapChat. He currently resides in New York serving as Scholar-in Residence at the Islamic Center at NYU.

Caribbean

TRINIDAD AND TOBAGO

Hosein, Sheikh Imran

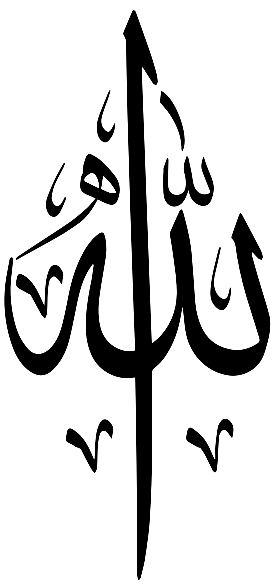
Sheikh Imran N Hosein is an Islamic scholar specializing in contemporary interpretations of Islamic eschatology. Having given up his career as a diplomat in 1985 to dedicate his life to the mission of Islam, Sheikh Imran is a tireless missionary who often travels for 2-3 years at a time in the cause of Islam and calls for Muslims to retreat to faith-based eco-villages until such time as Imam Mahdi appears. He is also a respected commentator on international monetary economics, and advocates the establishment of 134 free-markets and currency with intrinsic value as a means of savings and aversion of a pending collapse of the "world of paper money." He has very popular videos on YouTube with millions of views, especially on the end of time, politics, and the economy.

South America

BRAZIL

Hammadeh, Sheikh Jihad (new)

Sheikh Jihad Hammadeh has a long history of contributions to dawah in Brazil. His educational background includes a theological course at the Islamic University of Medina, a bachelors in History and a masters in Social Communication. Besides being vice-president of the União Nacional das Entidades Islâmicas, he presides over two other Islamic institutions. He regularly appears on national TV in Brazil and other media outlets speaking about Islam and has also worked as a consultant for two Brazilian soap operas on the theme of Muslims and Muslim-majority countries.



Middle East and North Africa

IRAQ

Al-Khoei, Sayyed Jawad
Sayyed Al-Khoei is the Secretary General of the London-based Al-Khoei International Foundation, an international charity promoting the welfare of Shia communities throughout the world. He spends his time between the UK and his native Iraq. As a researcher in Islamic Affairs, Sayyed Jawad has authored various studies and articles on the religious minorities in Iraq and the need for interfaith dialogue.

JORDAN

HM Queen Rania Al-Abdullah
Her Majesty Queen Rania Al-Abdullah is the wife of HM King Abdullah II ibn Al-Hussein, but is also in her own right an educational activist with global appeal. Through sheer hard work, she has developed the biggest virtual following of any Muslim in the world (over 33 million followers), and she defends and humanizes Islam and Arab causes in-and to-the West as effectively as any Muslim scholar in the world. She is the initiator and key leader behind the launch of several educational initiatives such as the Jordanian Madrasati, 'My School', a project for the development of Jordan's public school system. In 2017, Queen Rania received the Global Trailblazer Award and the Fellowship Award from "Fashion for Relief", in recognition of her humanitarian efforts towards children caught in conflict.

LEBANON

Al-Sadr, Rabab
Rabab Al-Sadr is a social and human rights activist, and a philanthropist. She is a dynamic thinker and is the President of the Imam Al-Sadr Foundation, one of the most successful humanitarian organizations working in Lebanon. The foundation's projects focus on training, development, and poverty alleviation across Lebanon. She is the sister of Imam Musa Al-SaDr

QATAR

HH Sheikha Mozah Bint Nasser Al-Missned
Her Highness Sheikha Mozah is the mother of the current Emir of Qatar, and Chairperson of the Qatar Foundation for Education, Science and Community Development. The Foundation has brought some of the leading US university programs to Qatar. It also promotes international research, and provides scholarships around the world. Sheikha Mozah also serves as the President of the Supreme Council for Family Affairs and is Vice Chairperson of both the Supreme Education Council and the Supreme Health Council. She plays a very active role in promoting a wide range of issues at home, in the Gulf region, and internationally.

SAUDI ARABIA

AbuSulayman, Muna
Muna AbuSulayman was the first Saudi woman to become a regional TV personality. She is one of the founding co-hosts of the social issues show Kalam Nawaem, which was ranked number one across the Arab World for seven years in a row. She was also chosen as the first Saudi UN Goodwill Ambassador for the UNDP as well as a Young Global Leader at the World Economic Forum in the same year while managing one of the largest Muslim foundations. Recently, AbuSulayman has successfully launched, managed, and scaled multiple businesses and is running a consultancy that focuses on finding "Big Ideas that Work" to solve problems in Education, Gender Issues, Media, and Entrepreneurship.

Al-Madani, HE Dr Ahmad Mohamed Ali
Al-Madani is the President of the Islamic Development Bank (IDB), which aims to provide short and long-term solutions to poverty alleviation in the Muslim world. The IDB is the principal financing institution of the Organization of the Islamic Conference. Al-Madani is keen on taking the IDB to the next level of excellence with Vision 1440H, a plan that aims at alleviating poverty, eradicating illiteracy, providing better health facilities to people, strengthening ties with the private sector and NGOs, and

women's development. Previously, Al-Madani served as the Deputy Minister of Education in Saudi Arabia, and as Secretary General of the Muslim World League. He currently serves as a Member of the Board of Trustees of King Abdullah University of Science and Technology.

Al-Rajhi, Sulaiman Abdul Aziz

Al-Rajhi owns the world's largest organization for Islamic banking and finance, Al-Rajhi Bank. As Saudi Arabia's richest non-royals, members of the Al-Rajhi family are among the world's leading philanthropists. In 2012, Al-Rajhi received the King Faisal International Prize for dedicating half his fortune to charity. He also runs the SARR Foundation: a network of charities and research organizations. He has been listed as one of the richest Arabs by Arab Business and UAE Mega Projects.

UNITED ARAB EMIRATES

HH Sheikh Dr Sultan bin Mohammed Al-Qassimi

Sheikh Sultan is the ruler of the Emirate of Sharjah. He had the educational vision to start University City in 1997, which included the American University of Sharjah, the University of Sharjah, and other colleges. Since then, his vision has inspired neighbouring emirates and countries to emulate his endeavour of bringing world-class university education to the region. He is known for his philanthropic activities and has endowed chairs for Arabic and Islamic studies in Western universities (e.g. Exeter University). He is also an accomplished poet and an academic.

Sub-Saharan Africa

SOUTH AFRICA

Sooliman, Dr Imtiaz Ismail

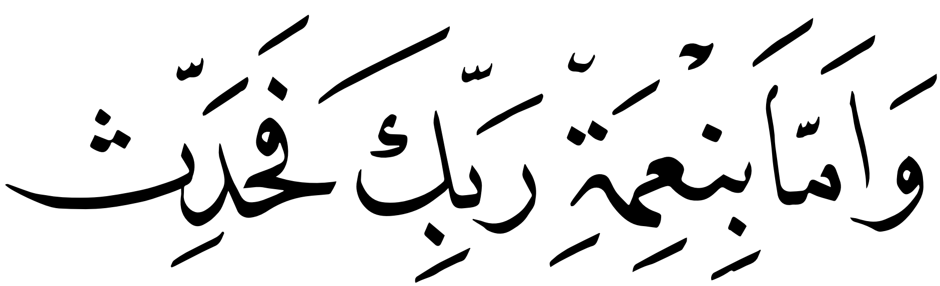
Sooliman is the founder of the Gift of the Givers Foundation. It is the largest disaster relief organization of African origin on the African continent. His organization has delivered over $103 million in aid to 41 countries around the world. The organization has also designed and developed the world's first and largest containerized mobile hospital, which has been deployed in Bosnia. It also runs 24 development projects in South Africa and Malawi. He was awarded South Africa's Order of the Baobab for distinguished service in April 2010. In 2016, he received the Global Citizen Award from Henley & Partners in London.

Asia

INDIA

Premji, Azim

Premji is an Indian business tycoon and philanthropist who is the Chairman of Wipro Limited, a leader in the software industry. He is currently the second wealthiest Indian (worth US $21 billion) as well as being the richest Indian Muslim. The Azim Premji Foundation supports programs that reach more than 2.5 million children. He made the country's single-largest donation, transferring economic



And as for your Lord's grace, proclaim it

The Morning Hours 93 : 11

Calligraphy by Hasan Kan'an © FreeIslamicCalligraphy.com

ownership of 34% of his shares in Wipro worth $7.5 billion to Azim Premji Philanthropic Initiatives and Azim Premji Trust. In 2011, he was awarded Padma Vibhushan, the second highest civilian award by the Government of India.

Qasmi, Maulana Badruddin Ajmal

Maulana Badruddin Ajmal is a prominent Indian businessman who runs the Ajmal Group of Companies, which sells attar perfume, oils, and textiles. He is a proponent and member of various social service organizations and is also a scholar of Islam, having studied at the Darul Uloom Deoband. Qasmi is also a politician who founded the Assam United Democratic Front political party. He is noted for his contributions to charitable hospitals, orphanages, and educational institutions, including a women's science college.

INDONESIA

Bagir, Haidar

Haidar Bagir is the founder and Director of Mizan—a large publishing company that significantly shapes the development of Islamic discourse in Indonesia. Bagir has founded and lectured in many educational institutions, and his philanthropic contributions include work on community development. He has written extensively on sufism.

MALAYSIA

Al-Bukhary, Syed Mokhtar

According to Forbes, Syed Mokhtar al-Bukhary is the tenth richest Malaysian. He owns a variety of companies including the Malaysian Mining Corporation, a behemoth that has been awarded multiple, multi-billion dollar projects. He has established many humanitarian projects including rebuilding the lives of Afghan refugees, helping Pakistan's tsunami victims, and establishing an AIDS hospital in Uganda. He also supports many educational foundations.

PAKISTAN

Edhi, Bilquis

The wife of the late Abdul Sattar Edhi, Bilquis Edhi is a professional nurse and philanthropist in her own right. She runs several non-profit organizations for orphans, widows, and elderly people. Serving the nation for more than 50 years, she is known by the honorific title "Mother of the Nation". In 2015, she received the Mother Teresa Memorial International Award for Social Justice.

Rizvi, Prof Adib

Dr Rizvi is one of Pakistan's leading humanitarians, having established the largest free health organization in Pakistan. He works as a doctor and an administrator at SIUT in Karachi, which was founded in 1971 as an eight-bed unit but is now the largest health organization in Pakistan. SIUT provides free and comprehensive services in urology, nephrology, transplantation, and liver-related diseases. He is the recipient of many awards for his life's work.

SINGAPORE

Faizal, Mohamed

Mr Mohamed Faizal is a passionate champion of educational initiatives who has conceived of scholarship programs specifically targeted at lower-income students. He has received the President's Volunteerism & Philanthropy Award, being the second Muslim in its history to receive it. Many in Singapore's Muslim community consider him the foremost jurist on the MUIS Appeal Board, the city-state's highest body of Islamic law.

Europe

UNITED KINGDOM

Al-Banna, Dr Hany

Al-Banna is the co-founder and President of Islamic Relief, the largest Western-based international Muslim relief and development NGO. Established in 1984, the organization provides assistance in over 30 countries worldwide. Queen Elizabeth honoured Al-Banna's work, giving him an OBE for his services to the community. In 2015, Islamic Relief signed a memorandum of understanding with the African Union, formalizing a partnership to tackle poverty on the continent.

Middle East and North Africa

EGYPT

Karam, Dr Azza (new)
Dr Azza Karam is the secretary general of the World Conference of Religions for Peace. She previously served as the senior advisor on social and cultural development at the United Nations Population Fund, and was a senior policy research advisor at the United Nations Development Program, where she coordinated the Arab Human Development Reports. She also holds the endowed professor position of Religion and Sustainable Development at Amsterdam's Vrije Universiteit.

IRAN

Ebadi, Shirin
Shirin Ebadi is a lawyer who, in 2003, became the first Iranian to win the Nobel Peace Prize. She is the founder of Children's Rights Support Association and has defended and supported the rights of children and women. Ebadi lectures about the human rights situation in Iran and espouses a liberal view of Islam appreciated by many Muslim feminists. Since the presidential elections of 2009, she has been forced to live in exile (in London) while her husband is barred from travelling out of Iran.

MOROCCO

Al-Soufi, Nawal
Nawal al-Soufi won the recently established UAE 'Arab Hope Maker' prize and was rewarded with 1 million AED. Nawal was rewarded for her passion and dedication to helping refugees. She arranged rescue missions for an estimated 200,000 Syrian refugees fleeing across the Mediterranean Sea. She was selected as one of the 2018 Muslim Persons of the Year for the Muslim 500 publication.

PALESTINE

Abu Elaish, Dr Izzeldin
Izzeldin Abu Elaish is a Palestinian physician and internationally recognized peace and human rights activist devoted to advancing health and educational opportunities for women and girls in the Middle East. He is also known for using health as a vehicle for peace. Dr Abu Elaish's book, *I Shall Not Hate: A Gaza Doctor's Journey*—the story of his loss of his three daughters, Bessan, Mayar, and Aya, and their cousin Noor to Israeli shelling in 2009 and his subsequent transformation—has achieved critical acclaim. Published in 2010 and translated into 17 languages, the book has become an international best seller. It is a testament to his commitment to forgiveness as the solution to conflict, and the catalyst towards peace. He has received a number of national and international awards for his work, including The Public Peace Prize in 2014.

Abu Sarah, Aziz
Aziz Abu Sarah is a Palestinian activist who is globally recognized for his work on peace and conflict resolution in the Israeli-Palestinian conflict. He is a former Executive Director of the Centre for World Religions, Diplomacy and Conflict Resolution at George Mason University. He was named as National Geographic Explorer in 2011, being among only a handful of Arabs and Muslims to receive that distinction. He was the First Intercultural Innovation Award winner, an award issued in partnership by the UNAOC and BMW. Aziz is also a columnist for Alquds Newspaper and has published articles at the New York Times, Haaretz, Jerusalem Post, Alarabiya, Daily Star and Middle East online and others. He regularly provides analysis for television news programs.

Tamimi, Ahed
Read bio on page 110 in Honourable Mentions.

Al-Faqih, Judge Kholoud
Faqih made history when she became the first female sharia judge in the Middle East (in Ramallah, Palestine). She has travelled internationally to speak about her struggles in succeeding in a male-dominated field, and has become an inspiration to many women outside the Middle East as well. She ranked number 10 in the 100 Most Powerful Arab Women in 2012 by CEO Middle East and Arabian Business magazines. An award winning documentary, *The Judge*, was made about her life in 2018.

UN World Interfaith Harmony Week

www.worldinterfaithharmonyweek.com

In September 2010, His Majesty King Abdullah II of Jordan proposed a World Interfaith Harmony Week at the Plenary session of the 65th United Nations General Assembly in New York. This was a call to establish a week every year where people of all faiths, and those of no faith, would promote the message of *'Love of God, and Love of the neighbour',* or *'Love of the Good, and Love of the Neighbour'.* The Draft Resolution for the World Interfaith Harmony Week was later written and presented by HRH Prince Ghazi bin Muhammad, Chief Advisor to King Abdullah II for Religious and Cultural Affairs and Personal Envoy of King Abdullah II, before the United Nations General Assembly where it was unanimously adopted on 20 October 2010.

UN Resolution A/65/PV.34; the World Interfaith Harmony Week, as it is called, recognises the first week of February of every year as a time when people of all faiths, and those of no faith, work together to promote and celebrate religious and cultural understanding and cooperation, to address each other in favourable terms drawn from their own traditions and to accept and respect 'the other' based on the foundations of *'Love of God, and Love of the Neighbour'*, or *'Love of the Good and Love of the Neighbour'*. Remarkably the World Interfaith Harmony Week excludes no one and includes and unites everyone.



The HM King Abdullah II World Interfaith Harmony Week Prize

The Royal Aal Al-Bayt Institute for Islamic Thought in Jordan established the World Interfaith Harmony Week Prize in 2013 to recognize the three best events or texts organized during the UN World Interfaith Harmony Week (first week of February) which best promote the goals of the World Interfaith Harmony Week. Prizes are awarded to each event or text that is judged to have been most successful in promoting interfaith harmony and impacting religious understanding. Since 2014, this prize has been known as the King Abdullah II World Interfaith Harmony Week Prize. The prizes are:



First	$25,000 and a gold medal
Second	$15,000 and a silver medal
Third	$5,000 and a bronze medal

In 2017, over 1,000 events held in over 50 countries were registered on the site. They were arranged by groups as diverse as government agencies, social groups, schools, private individuals and of course the numerous interfaith organizations that exist worldwide.

Al-Hroub, Hanan

A school teacher from occupied Palestine who won The Global Teacher Prize in 2016, Hanan Al-Hroub started teaching traumatized children who had faced violence, or whose parents had been shot in front of them. Hanan Al-Hroub instilled confidence, self-esteem, and the ability to live a normal childhood. She published a book entitled Play and Learn that includes educational games that help children overcome the challenges they face.

QATAR

Al-Thani, Dr Abdulla bin Ali

Dr Abdulla bin Ali al-Thani is the President of the new Hamad Bin Khalifa University in the State of Qatar, and is Chairman of the World Innovation Summit for Education (WISE). Dr Abdulla, a member of Qatar's ruling family and a former university professor, is the man at the centre of many of Qatar's educational initiatives, and is leading the way to transform Qatar's education system.

Al-Thani, HE Sheikha Aisha bint Faleh bin Nasser

Sheikha Aisha al-Thani is the founder of the Doha Academy and board member of Reach Out to Asia, Qatar. She is also a member of the Qatar Supreme Education Council, the highest education authority in Qatar. She is a modernist development thinker who promotes a more pronounced and well-judged engagement with people of faith. Sheikha Aisha's perspective resonates with the more concerted efforts by humanitarian organizations to look at the networks of people of faith as a solution to practical development problems.

SAUDI ARABIA

Badawi, Samar

Samar Badawi is a Saudi Arabian human rights activist. She has been arrested several times, imprisoned and been subject to a travel ban. She has campaigned for women driving, women voting and other women and human rights issues. She has received international recognition for her activism. Her recent arrest in 2018, alongside fellow activist Nassima al-Sadah, prompted a defence from Canada and then a response from Saudi Arabia leading to a major diplomatic falling out between the two countries. Saudi Arabia has expelled Canada's ambassador, and frozen trade with Canada.

Obaid, Thoraya Ahmed

Thoraya Obaid is one of the few Saudi women on the Shura Council. She was formerly the Executive Director of the United Nations Population Fund, the world's largest multilateral fund for population assistance. She was the first Saudi national to head a UN agency and was also Chair of the High-level Committee on Management of the United Nations System Chief Executives Board for Coordination, the principal inter-agency organization for coordinating management matters within the UN. She underlined religion and culture as important aspects for the agency's development work.

UNITED ARAB EMIRATES

Barakat, Maha

Maha Barakat serves as the Board Chair of the RBM Partnership to End Malaria, having previously been the Director General of the Health Authority Abu Dhabi from 2013-2018. Prior to that she worked at the Imperial College London Diabetes Centre which she founded in Abu Dhabi. She was awarded an OBE in 2010 and given the Imperial College Medal in 2013. An outstanding academic with a PhD from Cambridge University, she serves on various boards and committees related to research, quality and development issues in the medical field.

Mattar, Dr Maryam

Dr Maryam Mattar is Director General of the Community Development Authority (CDA), a newly launched Dubai government authority that takes responsibility for setting up and developing frameworks for social development. She is also the founder and Executive Director of two non-profit civil associations: UAE Down's Syndrome Association and UAE Genetic Diseases Association. She has also initiated several national community outreach programs such as UAE Free of Thalassemia by 2012 and established a number of wellness centres. She received the Arab Women's Pioneer Award for Health Innovation 2019.

YEMEN

Karman, Tawakul

Karman was one of three women jointly awarded the Nobel Peace Prize in 2011. She is a Yemeni journalist and activist who has regularly led protests against the government. Over the past several years, she has campaigned for the release of political prisoners and advocated freedom of expression and other human

rights. These activities have caused her to be jailed several times. She has repeatedly called for an end to US drone strikes in Yemen. More recently, she has spoken out against both the Houthi coup and the "the Saudi-UAE occupation" of Yemen.

Sub-Saharan Africa

BURKINA FASO

Aboubakary, Maiga

Aboubakary is the Secretary General of the Burkina Faso Islamic Organization for Population and Development. His organization promotes family planning in mosques around the country. The tremendous growth rate in Burkina Faso has put great strain on the economy there and threatens to sharpen the already serious problem of poverty.

BURUNDI

Nkunduwiga, Haruna

Nkunduwiga is the Secretary General of the Muslim Community of Burundi. He has been working recently to battle the HIV/AIDS pandemic in Burundi with other faith leaders by raising awareness and asking people to "stay clean". HIV/AIDS is a serious problem in Burundi, affecting close to 20 percent of the urban population and nearly 10 percent of the rural population.

COTE D'IVOIRE

Abdoulaziz, Sheikh Sarba

Abdoulaziz is the leader of the Association Soulatine pour les Actions de Bienfaisance. He works in Côte d'Ivoire and Burkina Faso on the development of the Muslim community and the fair treatment of Muslims. He has been active at major international conferences that deal with the problem of Islamophobia.

GAMBIA, THE

Bensouda, Fatou

Bensouda is Chief Prosecutor of the International Criminal Court, being the first African woman to hold such a position. She has been the International Criminal Court's chief prosecutor since June 2012, after having served as a Deputy Prosecutor in charge of the Prosecutions Division of the ICC since 2004. She is the former Attorney General and Minister of Justice of The Gambia.

GHANA

Ibrahim, Sheikh Mustapha (new)

Sheikh Mustapha Ibrahim is a religious scholar who has written over twenty books. He is among the few Islamic scholars in Ghana who have had the benefits of both classical Islamic training (the madrasa study circle) and the modern secular model. He founded the Islamic Council for Development and Humanitarian Services (ICODEHS) in 1996 to help reduce the high level of poverty in the society and empower the less privileged. In collaboration with several partner NGOs in the Arab and Muslim world, ICODEHS' humanitarian footprints have spread throughout Ghana and into about 10 countries in West Africa.

MALAWI

Chabulika, Sheikh Dinala

Chabulika is the Islamic Information Bureau's national coordinator. He is known as an Islamic rights activist and has taken it upon himself to present the need to address social issues as religious duties. Chabulika works on health and exploitation issues as well as building bridges with non-Muslims in Malawi. He also fought against the forced teaching of religious texts to school children.

NIGER

Mindaoudou, HE Dodo Aichatou

HE Mindaoudou is a former Nigerien Minister of Foreign Affairs, Cooperation, and African Integrity. She has served the government since the mid-1990s and is also the former Secretary-General for the Network for Rural Law. Ms Mindaoudou has written extensively about economic development and women's issues. She is one of the most senior-level women politicians in West Africa having been the UN Special Representative for Côte d'Ivoire and Head of the United Nations Operation in Côte d'Ivoire (UNOCI) from 2013-2017.

NIGERIA

Ashafa, Imam Muhammad

Ashafa is the co-director of the Muslim-Christian Interfaith Mediation Centre in the city of Kaduna (Northern Nigeria), a leading task force that resolves

conflicts across the country. He works with Christian Pastor James Wuye to promote peace between religions. Previously, both leaders encouraged hatred of others, but they changed their ways after being injured and affected by inter-religious violence. Pastor Wuye and Imam Ashafa have gained a worldwide audience and intense interest in their story by speaking about their successful work in resolving conflicts. In April 2013, they were awarded the first prize in the World Interfaith Harmony Week by the Royal Aal al-Bayt Institute for Islamic Thought in Amman, Jordan.

SENEGAL

Kane, Zeinaba

Zeinaba Kane is the President of Women of the Rassemblement Islamique du Sénégal (Alwahda), the largest Islamic organization in Senegal, having over 40 Islamic associations operating within it. Kane works on the improvement of living conditions for rural women in Senegal. She has written many articles and is frequently interviewed by the media. From 2002-2008 she was the President of Women for the Association of Muslim Students in Senegal.

Niasse, Sheikha Mariama

Sheikha Mariama Niasse is a revered scholar and leader who is known as the "Khadimatul Qur'an" (Servant of the Qur'an) for establishing one of the largest and most widely known Qur'an schools in West Africa. The "Dar Al-Quran Ecole Sheikha Mariama Niasse" in Dakar houses 1,300 students from preschool to secondary years and instructs Arabic, French and Islamic studies alongside Quranic education. She is the granddaughter of Sheikh Ibrahim Niasse, one of the founders of the Organisation of Islamic Cooperation and one of the greatest icons of the Tijaniyya Sufi order in the 20th century. Sheikha Mariama carried her father's legacy of providing Islamic traditional knowledge and spiritual guidance to thousands of people in West Africa, especially women. She is also well-known for her influence over local and regional politics, and for negotiating conflicts between Senegal and Iran, as well as Senegal and Sudan.

SOMALIA

Abdi, Dr Hawa

For more than two decades, Dr Hawa Abdi has been providing humanitarian assistance to the most vulnerable victims of the civil war in Somalia. She has saved tens of thousands of lives in her hospital while simultaneously providing an education to hundreds of displaced children at the Waqaf-Dhiblawe school. Dr Abdi runs her 400-bed hospital with the help of her daughters Deqo and Amina, who are also doctors, on her own savings and donations. She also helps to provide food and clean water, runs a school and a women's education centre, and campaigns against female genital mutilation. In 2012, she was nominated for the Nobel Peace Prize in recognition of her work in serving displaced persons and the rural population, as well as providing equal access to healthcare, education, and food security for all. In 2014, Abdi received the Roosevelt Four Freedoms Award: Freedom from Want in Middelburg, the Netherlands.

Elmi, Asha Haji

Asha Haji Elmi is a peace activist and a member of the Federal Parliament of Somalia. In 2008, she won the Right Livelihood Award (known as the alternative Nobel Prize). She is an activist for women's rights and formed the Six Clan 125 movement when women were excluded from the peace process in Somalia that involved the five traditional clans. Elmi is also the founder of Save Somali Women and Children (SSWC) and campaigns internationally against female genital mutilation in Somalia and in other areas of Africa.

Asia

AFGHANISTAN

Joya, Malalai

Malalai is a well-known activist, writer, and a former politician from Afghanistan. She was a Parliamentarian in the National Assembly of Afghanistan, later to be dismissed for publicly condemning the Afghan Parliament. She was the first ever to speak against the democratically elected Karzai administration and its western supporters, specifically the United States. Her actions have received international acclaim. She was listed in the 100 Most Influential People of 2010 as well as in the Guardian's top 100 women. She is renowned for her attempts to teach women and girls to read and write in the refugee camp where she resided during the Soviet-Afghan war, later to be smuggled back to Afghanistan at the age of 16 to set up a secret school for girls.

Samar, Dr Sima

Sima Samar is medical doctor who lived as a refugee for over a decade. She established the Shuhada Clinic to provide health care for fellow Afghan women refugees in Pakistan. Upon her return to Afghanistan, she served as Minister of Women's Affairs of Afghanistan (2001-2003). She has established an institute of higher education and carries on human rights works both nationally and internationally. She is currently the Chairperson of the Afghan Independent Human Rights Commission (AIHRC) and the United Nations Special Rapporteur on the situation of human rights in Sudan.

BANGLADESH

Abed, Sir Fazle Hasan

Sir Fazle Hasan Abed is founder and Chairman of one of the largest non-governmental organizations in the world, the Bangladesh Rural Advancement Committee (BRAC). It was established over 40 years ago and now has more than 140 million students in nine countries at all levels and ages. He was awarded the WISE Prize (established by the Qatar Foundation) in 2011 in recognition of his life's work of bringing basic primary education to some of the world's poorest communities, from Afghanistan to South Sudan. He has won many awards including the prestigious 2018 LEGO Prize for his contribution towards improving children's lives and the Laudato Si' award for creating opportunities for millions of people living in poverty.

Hossain, Dr Hameeda

Dr Hossain has published many books and articles relating to human rights and women's issues in Bangladesh and around the world. She is a founding member of Ain o Salish Kendra, a legal aid and human rights organization.

Sultana, Razia (new)

Razia Sultana is a Bangladeshi lawyer and human rights activist who has worked tirelessly for the Rohingya people. She interviewed hundreds of Rohingya women and published their accounts of sexual violence by the Burmese security forces. She is a coordinator of the Free Rohingya Coalition (FRC) and a director of the Arakan Rohingya National Organization's (ARNO). She won the International Women of Courage Award 2019.

Yunus, Mohammad

Mohammad Yunus is the founder of the Grameen Bank. He developed the concept of microcredit for which he was awarded the Nobel Peace Prize in 2006. His efforts focus on creating economic and social development, helping the impoverished escape poverty by providing loans on terms suitable to them, and teaching them sound financial principles. Yunus' work has been recognized by many international organizations, including the King Hussein Foundation, Jordan, and UNESCO. In 2012, he was named the Chancellor of Glasgow Caledonian University, Scotland. In 2016, United Nations Secretary General Ban Ki-moon appointed him to the High-Level Commission on Health Employment and Economic Growth, which was co-chaired by presidents François Hollande of France and Jacob Zuma of South Africa.

CHINA

Tohti, Ilham

Ilham Tohti is the most renowned Uyghur public intellectual in the People's Republic of China. For over two decades, he has worked tirelessly to foster dialogue and understanding between Uyghurs and Chinese. Frequently harassed and arrested, in 2014 he was sentenced to life imprisonment on charges of separatism. Much of the evidence against him included his teaching materials and interviews with foreign journalists. The sentencing was passed in the midst of a general Chinese crackdown on Muslim practice in the eastern region. There are estimated to be over 10 million Uyghurs living in the Uygur Autonomous Region of Xinjiang (East Turkestan).

INDIA

Khan, Dr Saniyasnain

Dr Khan has been a prolific writer of children's books. He established Goodword Books in 1999 and has published over 100 titles. His books focus on Islamic themes and have been translated into many languages. He is a regular contributor of articles in various newspapers and magazines as well as hosting a weekly TV show.

Ramzan, Dr Mubeena

Dr Mubeena Ramzan educates and empowers women in Kashmir. She runs the Jamia Islamia Mahdul Muslimat, based in Sopore and in Srinagar and also heads a socio-religious organization, Ansar un Nisa. The former institute graduates aalimahs (religious

scholars) whilst the latter provides a helping hand to the needy, would-be brides, widows, orphans and also establishes vocational training centres.

MALAYSIA

Anwar, Zainah

Anwar is the co-founder and Director of Musawah: A Global Movement for Equality and Justice in the Muslim Family. Prior to this, she founded and was Executive Director of Sisters in Islam, an organization committed to gender issues and increasing respect for women. She is a journalist who has contributed to the New Straits Times and The Star—the country's two main newspapers—and has written a book about Islam in Malaysia. She addressed the World Economic Forum in Davos and delivered a keynote address titled Islam, Human Rights, and Activism at Harvard University. Newsweek and The Daily Beast named Anwar one of the 150 women "Who Shake the World".

MYANMAR

Mohibullah, Mohammed (new)

Mohibullah is the chairman of the Arakan Rohingya Society for Peace and Human Rights (ARSPH), one of the leading organisations giving voice to the Rohingya refugees. Following a crackdown by the Myanmar military in August 2017, 730,000 Rohingya fled Rakhine state for Bangladesh. The UN described the action as "textbook ethnic cleansing". Efforts to repatriate the refugees have failed so far as firstly, returnees lack a sufficient guarantee of safety, and secondly, their villages have been systematically destroyed.

NEPAL

Siddiqui, Mohammadi

Mohammadi Siddiqui is a pioneer female Muslim politician, social worker, and human rights activist. She established the Fatima Foundation in 2003 to ensure Muslim women's rights on two related fronts: the personal daily struggle of women against discrimination, and the social and legal practices that influence women's independence and access to basic rights. The foundation organizes Muslim women's groups and works with religious scholars and women leaders to educate women and raise awareness of their rights in order to advocate for the practice of actual Islamic law and ensure social justice for women. The foundation also publishes books and translations of the Qur'an in the local language and provides services to the victims of domestic violence.

PAKISTAN

Mazari, Muniba

Mazari derives her strength from the tragic car accident that took place when she was 21 which left her wheelchair bound. Since then, she's been a pioneering voice heard in different countries around the world. She has excelled as a motivational speaker through platforms such asTEDx, Entrepreneurs' Organization (EO), Young Presidents' Organization (YPO), VCon Malaysia, Vcon Dubai and several others. She was the first Pakistani woman to become a UN Good Will Ambassador and the first wheel-chair using role model. In 2015, she was among BBCs 100 most inspirational women and was also featured in Forbes 30 under 30 in 2016. Mazari is also an artist and has created her brand by the name "Muniba's Canvas" with the slogan "Let Your Walls Wear Colors".

Yousufzai, Malala

Read bio on page 110 in Honourable Mentions.

PHILIPPINES

Rasul, Santanina Tillah

The first Muslim woman elected to the Senate of the Philippines, former Senator Santanina Tillah Rasul is also the founder and Chair of the Magbassa Kita (Let us Read) Foundation Inc, which focuses on literacy and education. She is noted for her work on women's empowerment, effective civil service, improved literacy for the Muslims of Mindanao, and equitable treatment of Muslims of the Philippines. She authored landmark legislation, including the Women in Development and Nation-Building Act that empowered women. She also allocated development funds for women's initiatives and opened the Philippine Military Academy to women. A peace champion, she was a member of the government panel during the peace talks with the Moro National Liberation Front that lead to a peace agreement that was signed in 1996. In 2019 she was conferred the Tandang Sora Award.

Rasul-Bernardo, Amina

Amina Rasul-Bernardo, an advocate for peace and democracy, is President and co-founder of the Philippine Centre for Islam and Democracy (PCID)

and a columnist with BusinessWorld. Appointed Director of the Mindanao Development Authority, she was a member of the cabinet of former President Fidel V Ramos, former Commissioner for Women, former Director of the Development Bank of the Philippines, and Director of the Philippine National Oil Corporation. She led the organization of the National Ulama Conference of the Philippines and the Noorus Salam (Light of Peace), a national network of ustadzas and Muslim women civil society leaders. She also led the development of an Islamic Model for Peace Education for Mindanao. The UN Act for Peace Programme named her the Mindanao Peace Champion in 2010. In 2013, she won second prize in the World Interfaith Harmony Week.

SRI LANKA

Ismail, Jezima

An educator for over three decades, Jezima Ismail is the Chairperson of People's Action for Free and Fair Elections (PAFFREL), President Emeritus and Founder of the Sri Lanka Muslim Women's Conference (SLMWC), Founder and Chairperson of the Academy of Adult Education for Women (AAEW), Member of the Board of Management for the Center for Human Rights at the University of Colombo, Coordinator of the Muslim Women's Research and Action Forum, Vice President of the Girl Guides Association, and a member of the Board of Directors of Helpage in Sri Lanka. In 1989, the Government of Sri Lanka conferred on her the title of Deshabandhu, the third highest national honour.

Marsoof, Justice Saleem

Supreme Court Judge Saleem Marsoof was sworn in as the Acting Chief Justice before President Mahinda Rajapaksa in May 2013. Justice Marsoof is a former judge of the Supreme Court of Sri Lanka and former President of the Court of Appeals. He is an award-winning lecturer on law and the development of legal studies, as well as a prolific author with a special interest in law reform in Sri Lanka.

THAILAND

Sabur, M Abdus

Sabur is the Secretary General and co-founder of the Asian Resource Foundation and the Asian Muslim Action Network. He is also Co-director of the School of Peace Studies and Conflict Transformation in Bangkok. In the 90s, Sabur served as coordinator of the Asian Cultural Forum on Development (ACFOD). He has edited a number of publications on peace and dialogue in Southeast Asia, including: Understanding Human Rights: Perspectives from South Asia, Interfaith Conference on the Culture of Peace, Globalization and Asian Perspectives for an Alternative Development, and Towards Peace in Multi-Ethnic Asia.

Europe

BOSNIA AND HERZEGOVINA

Mahmutćehajić, HE Prof Rusmir

Rusmir Mahmutćehajić is a Bosnian academic, author, and former statesman. Considered one of Bosnia's leading intellectuals and public figures, he is the foremost advocate of the idea of a diverse Bosnia. A scholar of the Muslim intellectual tradition and a contributor to contemporary Muslim thought and the liberal interpretation of Islam, Prof Mahmutćehajić has served his country as Deputy Prime Minister and as Energy Minister through the process of independence and much of the war (1991- 95). For the past 15 years, he has been President of International Forum Bosnia, which is dedicated to the development of critical intelligence and a plural society in Bosnia. He is the author of more than 20 books in Bosnian, some 12 of which have been published in multiple languages, and author of several hundred academic articles and essays.

UNITED KINGDOM

Begg, Moazzam

Moazzam Begg is a British Pakistani who was held without charge by the US for 3 years in the notorious Bagram and Guantanamo Bay detention centres. After much public outcry, he was finally released in 2005, and in 2010, the British Government announced an out-of-court financial settlement for their complicity in the whole affair. He has written a book, 'Enemy Combatant,' which details the abuse carried out at the detention centres. He is outreach Director of CAGE, an advocacy organisation which looks at, amongst other issues, how international anti-terror measures are eroding human rights.

Henzell-Thomas, Dr Jeremy

Dr Henzell-Thomas has been a major force as a writer, editor, lecturer and advisor in the campaign to reform education in the Muslim world and the way Islam tends to be treated in Western educational circles. He founded the Book Foundation, served as first Chair of FAIR (UK Forum against Islamophobia and Racism) and now serves as Associate Editor of Critical Muslim. He was instrumental in advising Prince Al-Waleed bin Talal on funding the establishment of centres of Islamic Studies at two British universities and supported the newly established post of Readership in Islamic education at Warwick University. He remains a Research Associate at the Centre of Islamic Studies at Cambridge, serves as an Executive Committee member of the Association of Muslim Social Scientists UK and is a Fellow at the Royal Society of Arts. His most recent publication is Rethinking Reform in Higher Education: From Islamization to Integration (co-authored with Ziauddin Sardar.)

Ismail, Sufyan (new)

Sufyan Ismail is an award-winning entrepreneur and philanthropist whose enterprises have been featured in The Sunday Times Top 100 listings. Having retired from business in 2014, aged 38, he founded MEND (Muslim engagement and development) to tackle Islamophobia. MEND engages in media monitoring, advocacy in Parliament, works with police forces, local councils and most importantly, empowers grassroots Muslim communities. Today, MEND employs dozens of staff members across 5 offices nationally. Over 40,000 Muslims have sat through MEND's Islamophobia presentations and around 3,500 people have been trained on its media/politics masterclasses. The World Economic Forum and EU's Parliament magazine commended MEND.

Nahdi, Fuad

Fuad Nahdi is a pioneering and award-winning journalist, campaigner, thinker, and interfaith activist whose contributions have spanned three decades. He is currently Executive Director of the Radical Middle Way, an organization that has harnessed positive religious narratives to encourage civic engagement, promote positive social action, and empower relevant religious leadership to build resilience to violence and extremism. In 2014, Nahdi became the first Muslim to address the General Synod of The Church of England.

Qureshi, Khawar (new)

Read bio on page 110 in Honourable Mentions.

Oceania

AUSTRALIA

Chowdhury, Sheikh Tawfique

Chowdhury is the Founder, Chairman, and CEO of Mercy Mission, one of the world's fastest growing Muslim social enterprises. Its premier program is the AlKauthar Institute (alkauthar.org), which offers courses in Islamic disciplines to the general public through a medium that is accessible to working professionals. When AlKauthar initially launched in 2005, its offerings were limited to Australia. AlKauthar Institute has since spread its reach across the Western world, South Africa, India, Bangladesh, Indonesia, and Malaysia. A medical doctor by profession, Tawfique studied Islamic theology in Medina, specializing in Islamic finance, personal law, and Islamic medical ethics. He also runs a successful multinational IT company, and is a corporate trainer and business coach to many successful people worldwide.

North America

CANADA

Kutty, Faisal

A leading North American Muslim lawyer, Faisal Kutty is outspoken on issues of human rights, Islamic thought and anti-terror legislation. He is a co-founder of KSM Law, a respected Toronto law firm with an international client base. He co-founded the Canadian Muslim Civil Liberties Association and served as its first legal counsel and previously served as the vice chair and legal counsel to the Canadian Council on American Islamic Relations (now renamed the National Council of Canadian Muslims). He is a widely invited public speaker and has written numerous op-eds, academic articles, papers, reviews and essays on topics ranging from national security to religion and law. He currently teaches at Barry University Law School in Florida and at Osgoode Hall Law School in Toronto.

UNITED STATES OF AMERICA

Awad, Nihad

Nihad Awad is the co-founder and Executive Director of the Council on American Islamic Relations (CAIR). CAIR is the most prominent Muslim lobby group in the US and is frequently sought out by the media and politicians for the Islamic perspective on events. Awad is one of the signatories of A Common Word Between Us and You and participates regularly in the US Department of State's International Visitor Leadership Program. Awad coordinated the formal release of the Open Letter to Al-Baghdadi, signed by over 120 leading Muslim scholars and academics, which rejected the extremist teachings promoted by DA'ISH.

Beydoun, Khaled

Khaled A. Beydoun is a scholar on Islamophobia, civil liberties and constitutional law. He lectures frequently and regularly writes for media outlets. His 2018 book, *American Islamophobia: The Roots and Rise of Fear* has been published to wide-acclaim. He serves as an Associate Prof of Law at the University of Arkansas-Fayetteville School of Law, and currently serves on the US Commission for Civil Rights. His next book, *Examining Islamophobia and the Law*, will be published by Cambridge University Press.

Khan, Salman

Read bio on page 110 in Honourable Mentions.

Magid, Imam Mohammed

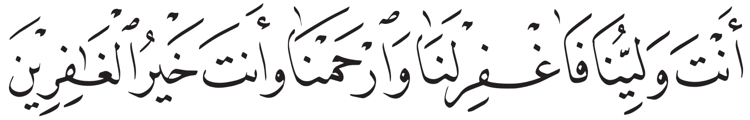
An outstanding figure in interfaith activities, Imam Magid is the Executive Director and Imam at the ADAMS Centre in Virginia, and former President of ISNA. He is an advocate for youth and women, and serves on the FBI's Muslim, Sikh, and Arab Advisory Committee. In recognition of his efforts toward interfaith bridge building, Imam Magid was among the ten Washingtonians of the Year in 2010 presented with Washingtonian Magazine's award for outstanding leadership. He has served as an advisor to many in Washington, including President Obama.

Mogahed, Dalia

Dalia Mogahed is the Director of Research at the Institute for Social Policy and Understanding. She was previously a senior analyst and Executive Director at the Gallup Centre for Muslim Studies, as well as the Director of the Muslim West Facts Project. President Obama appointed her to serve on the Advisory Council on Faith-Based and Neighborhood Partnerships, making her the first hijab-wearing Muslim woman to hold a White House position. Mogahed has also held high positions in the US-Muslim Engagement Project and is co-author of the book Who Speaks for Islam? What a Billion Muslims Really Think.

Sarsour, Linda

Linda Sarsour is an American-Palestinian, human rights and social justice activist, and a campaigner against increasing Islamophobia in the United States. Sarsour is the Executive Director of the Arab American Association of New York and Senior Strategist for the Campaign to Take on Hate. She is also the co-founder of the Muslim Democratic Club of New York, the first of its kind in New York City. Her numerous distinctions include: the White House's Champion of Change, the New York City Council's Shirley Chisholm Women of Distinction Award, and CAIR's inaugural American Muslim of the Year. Linda has also written for—and been featured in—local, national, and international media on issues related to Arab-Muslim American communities, immigration, criminal justice issues, and Middle East affairs. She was one of the organizers of the 2017 Women's March which drew over 400,000 participants in the US alone.



You are our Protector, so forgive us and have mercy on us, for You are the Best of all who show forgiveness.

The Heights, 155

Calligraphy by Hasan Kan'an © FreeIslamicCalligraphy.com

Middle East and North Africa

BAHRAIN

Al-Zayani, Afnan

Afnan al-Zayani is the CEO of Al-Zayani Commercial Services (AZCS), a multimillion dollar corporation. She is responsible for the passing of personal status laws in Bahrain that ensure the protection of Muslim women's rights in divorce and custody proceedings, something she oversaw during her leadership of the Bahrain Businesswomen's Society (BBS). Subsequently, Al-Zayani led the Middle East and North Africa Businesswomen's Network. In 2010, she received the Leadership in Public Life Award from Vital Voices, a women's empowerment organization. In 2016, she was honoured by the IWEC Foundation at the annual conference in Belgium.

EGYPT

Helal, Lobna

Lobna Helal was appointed by a Presidential decree as Deputy Governor of Egypt's Central Bank in 2016 after having served as the first woman to serve on its board, as Second Deputy Governor from 2011-2013. Helal also holds key positions such as the deputy chair of the Egyptian Banking Institute and recently joined Telecom Egypt's board.

IRAN

Ansari, Anousheh

Anousheh Ansari is Chairman, CEO, and co-founder of Prodea Systems, a private US-based company offering technological solutions for businesses. In 2006, she became the first privately-funded woman, and first Iranian, to explore space. In 2015, the National Space Society awarded Ansari the Space Pioneer Award for her service to the space community. She received an Honorary Doctorate of Science from Utah Valley University. In 2017, Ansari co-represented Iranian filmmaker Asghar Farhadi at the 89th Academy Awards, accepting the Oscar on his behalf for his film The Salesman. Farhadi did not attend himself due to his opposition to President Trump's immigration ban.

JORDAN

Abu-Ghazaleh, Talal

Abu-Ghazaleh is the Chairman and founder of the Talal Abu-Ghazaleh Organization. He is credited with introducing the concept of intellectual property to the Arab World. Abu-Ghazaleh has been selected as Deputy Chairman of the UN Global Compact, as well as being appointed by the UN as Chair of UN Global Alliance for ICT and Development. He is the only person who is not from one of the G8 countries, to be listed in the IP Hall of Fame in Chicago, US.

KUWAIT

Al-Bahar, Sheikha

Shaikha Al-Bahar is the Deputy CEO of the National Bank of Kuwait, valued at over $79 billion in total assets. She is in charge of loans, investment banking, marketing, and treasury. Al-Bahar is also Chairperson of Al-Watany Bank of Egypt, Vice Chair at NBK Capital (a subsidiary of the National Bank of Kuwait), and sits on the board of the International Bank of Qatar. She studied at Harvard Business School, Stanford, Duke, and California University.

Al-Ghunaim, Maha

Al-Ghunaim is a pivotal figure in Arab and Kuwaiti banking and finance. In 1998, she founded Global Investment House, one of the most renowned companies in the Arab World. She is well-known for taking the company international and onto the London Stock Exchange in 2008, making it the first Kuwaiti company to be listed there. The firm is also listed on the Kuwait, Dubai, and Bahrain stock exchanges.

MOROCCO

Bouhia, Hynd

Hynd Bouhia is CEO of Global Nexus, a management investment fund focusing on clean energy and innovation. Prior to this, she was the General Director of the Casablanca Stock Exchange. In 2004, the then Prime Minister of Morocco appointed her as his economic advisor. Bouhia was also a Special Assistant to the World Bank's Vice President for Middle East and North Africa, spe-

cifically in economic, technical, and diplomatic issues. She was inducted into John Hopkins Society of scholars in 2018.

SAUDI ARABIA

Al-Amoudi, Sheikh Mohammed Hussein Ali

Sheikh Mohammed Hussein Ali al-Amoudi has a portfolio of businesses in oil, mining, agriculture, hotels, hospitals, finance, operations, and maintenance in various countries including Saudi Arabia and Ethiopia. His charitable and philanthropic works are substantial, especially in Ethiopia. In November 2017, Al-Amoudi, alongside several Saudi princes and other billionaires, was detained in an anti-corruption crackdown. He was eventually released in January 2019.

Bin Laden, Bakr

Bakr bin Laden, half-brother of the deceased Al-Qaeda leader Osama bin Laden, is the Chairman of the Saudi Binladin Group. Revenue of his company is estimated at $6 billion. His company is responsible for construction projects in the Al-Haram Al-Sharif in Makkah, such as the expansion and the jamarat projects. The group has been involved with several major projects in the country, including the King Abdullah Economic City, the King Abdul Aziz International Airport, and the King Saud University. In November 2017, he was detained, along with several Saudi princes and billionaires, on an anti-corruption drive. He spent three months at the Ritz-Carlton hotel in Riyadh before being released in January 2018.

Olayan, Lubna

Lubna Olayan is internationally recognized as Saudi Arabia's top businesswoman. She was Chief Executive Officer of the Olayan Financing Company, and a board member for organizations such as Saudi Hollandi Bank, Rolls Royce, and Citigroup, among others. Recently, she became the first chairwoman of a Saudi bank after the Saudi British Bank (SABB) and Alawwal Bank confirmed their merger.

HRH Prince Al-Waleed bin Talal Al-Saud

Prince Al-Waleed bin Talal is a member of the Saudi royal family who built his fortune through entrepreneurship and investment in real estate and the stock market. His philanthropic contributions are wide-ranging and include a contribution of $20 million to found the Centre for Christian-Muslim Understanding at Georgetown University, which remains one of the key institutions globally working on Christian-Muslim relations. In November 2017, he was one of several Saudi princes and billionaires detained on an anti-corruption drive. He spent three months at the Ritz-Carlton hotel in Riyadh before being released in January 2018.

SUDAN

Ibrahim, Dr Mohamed "Mo"

Mohamed Ibrahim—more commonly known as Mo Ibrahim—is a Sudanese-born entrepreneur currently based in the UK. A successful telecommunications businessman, he founded one of Africa's largest cellular phone companies, Celtel. He came into prominence for establishing the Ibrahim Prize for Achievement in African Leadership in 2017, an award that provides the recipient a $5 million initial payment, plus $200,000 annually for life. The prize was conceived as a way to promote good governance and curb corruption by African leaders seeking financial security when they leave office. The prize is believed to be the world's largest, surpassing the $1.3 million Nobel Peace Prize.

SYRIA

Alchaar, Dr Mohammed Nedal

Alchaar is the Secretary General of the Accounting and Auditing Organization for Islamic Financial Institutions (AAOIFI), an independent international non-profit organization. It is supported by its 200 members—mostly banks and financial institutions—from 45 countries around the globe. It is one of the key organizations creating standards for the Islamic banking industry.

UNITED ARAB EMIRATES

Alabbar, Mohamed Ben Ali

Mohamed Ben Ali Alabbar is a member of the Executive Board of the Government of Dubai and the Director of the Department of Economic Development. Under his leadership, Dubai has been one of the fastest growing economies in the world. He has been successful in increasing the financial regulations requiring transparency, making Dubai a more attractive place to invest and do business in. He is one of the main assistants of HH Sheikh Mohammed bin Rashid Al-Maktoum, and is the Chairman of Emaar, one of the world's largest real estate companies.

Al-Gurg, Raja

Raja al-Gurg is Managing Director of the Easa Saleh Al-Gurg Group LLC (ESAG). Al-Gurg is the first Emirati woman on the board of HSBC Bank Middle East Limited and is also on the advisory board of Coutts Bank, the wealth management division of the Royal Bank of Scotland Group. She also plays an active role in several philanthropic, social, and women's societies, including serving as Deputy Chair of the Dubai Healthcare City Authority and President of the Dubai Business Women Council. Forbes listed her as the Most Powerful Arab Woman in 2015.

Al-Jaber, Fatima

Al-Jaber is an Emirati businesswoman and Chief Operating Officer of the Al-Jaber Group. She supervises more than 50,000 employees and manages around $4.9 billion in assets. She is also a regular speaker at economic conferences. Al-Jaber was the first ever Emirati woman to be elected to the Board of Directors at the Abu Dhabi Chamber of Commerce in December 2009. She has received many awards and has been featured in Forbes and Arabian Business.

Lootah, Haj Saeed

Haj Saeed Lootah is an accomplished entrepreneur, businessman, philanthropist, and visionary community leader. In 1975, Haj Saeed set up the first commercial Islamic bank in the world: Dubai Islamic Bank. He built his own construction company into a business empire that has holdings in almost all economic sectors. He maintains high ethical and Islamic standards throughout all his companies. He has been granted honorary degrees from universities in the USA and Russia. Haj Saeed was also presented with EFICA Lifetime Achievement Award for contribution to Islamic banking.

Sub-Saharan Africa

KENYA

Merali, Naushad

Merali is a business tycoon who has helped the commercial development in Kenya. He is best known for owning three of Kenya's major companies: Sasini Ltd, battery manufacturer Eveready East Africa, and Sameer Africa. He is also chairman of the mobile carrier Bharti Airtel's Kenya operations. Merali appeared in Africa's 50 Richest 2015 by Forbes.

NIGERIA

Dangote, Alhaji Aliko

Dangote is the Chairman and CEO of the Dangote Group, the largest industrial group in Nigeria. In January 2009, Dangote was honoured for being the leading provider of employment in the Nigerian construction industry. In 2011, Dangote was also awarded Nigeria's second highest honour, Grand Commander of the Order of the Niger (GCON) by the President of Nigeria. As a philanthropist, he has donated to the National Mosque, the Presidential Library, and a host of charities. As of 2019, he was ranked 136 in Forbes The World's Billionaires 2019.

Asia

BRUNEI

HM Sultan Hajj Hassanal Bolkiah Mu'izzaddin Sultan of Brunei Darussalam Waddahulah

HM Hajj Hassanal Bolkiah Mu'izzaddin Waddaulah has been the Sultan of Brunei since 1967. Following the death of Thai King Bhumibol Adulyadej in 2016, the Sultan is the wealthiest monarch in the world. His official residence has over 1,800 rooms and he maintains a car collection in the thousands. He owns many properties (via the Brunei Investment Authority) in the UK including the famous Dorchester Hotel. He is estimated to be worth $20 billion.

INDONESIA

Indrawati, Sri Mulyani

Sri Mulyani Indrawati is one of a few Indonesian policymakers with an international profile. During her time as Finance Minister, Southeast Asia's largest economy became one of the 20 leading economies in the world and one of the fastest growing economies in the region, partly thanks to a combination of sound economic policies and a stable political environment. She was appointed Managing Director of the World Bank in 2010, where she served until 2016.

MALAYSIA

Bin Hashim, Tan Sri Muhammad Ali

In addition to being mayor of one of Malaysia's most successful industrial townships for a period of 26 years, Tan Sri Muhammad Ali Bin Hashim served as

President and CEO of Johor Corporation for more than 28 years. He is currently the President of the Malaysian Islamic Chamber of Commerce (DPIM) and has been awarded Malaysia's Ma'al Hijrah Appreciation Award. His three books speak about how to realize the highest levels of social responsibility and environmental sustainability standards while integrating Islamic aspirations into business practice, thereby aligning them with the objectives of the Maqasid Al Shari'ah.

Europe

TURKEY

Sabancı, Güler

Sabancı is a renowned, award-winning Turkish businesswoman and the chairperson of the family-controlled Sabancı Holding, a $25 billion industrial and financial corporation, the second largest in Turkey. Ban Ki-moon appointed Sabancı as a member of the Board of United Nations Global Compact, the UN's highest-level advisory body involving business, civil society, labour, and employers' organizations. She was recently honoured with the David Rockefeller Bridging Leadership Award for her philanthropic contributions.

Ulukaya, Hamdi

Hamdi Ulukaya is the founder and CEO of the multi-billion dollar yogurt business, Chobani. He immigrated to the USA in 1994, purchased a yoghurt factory in 2005 and developed his own recipe based on his Kurdish ancestry and the eastern Turkish farm he grew up in. He has developed a humane working culture for his 2,000+ employees. He focused on employing from the local community as well as refugees and has given his employees a 10% stake in the company.

UNITED KINGDOM

Aziz, Asif

Asif Aziz is the founder and Chief Executive of Criterion Capital, which manages a £2 billion property portfolio across London and the South East of England. He has made significant charitable contributions across a range of sectors in the UK, and is currently consolidating them under the Aziz Foundation. The Foundation's work, particularly within the UK Muslim communities, has garnered attention. He is also a key donor to various projects in Malawi, his country of birth.

Randeree, Shabir

Randeree is a hugely successful entrepreneur and philanthropist and was recognized for his efforts with a CBE. He is the Chairman of DCD Group, Deputy Chairman of Al Baraka Bank South Africa and founder director at IBB Bank plc. He is the Chair of Mosaic (founded by HRH Prince of Wales) and involved in a number of other educational institutes. He has served on Government Task Forces and in 2016 was inaugurated as the new chancellor of the University of East London.

Shafik, Nemat

An active economist who has held significant positions in international organizations, Shafik became Director of the London School of Economics in September 2017. She was the youngest ever Vice President of the World Bank, at the age of 36, served as the Bank of England's Deputy Governor of Markets and Banking, Deputy Managing Director of the International Monetary Fund, and Permanent Secretary of the United Kingdom Department for International Development. She has written extensively on the fields of globalization, emerging markets and private investment, international development, the Middle East and Africa, and the environment. She was granted the title Dame Commander of the British Empire in the June 2015 Queen's Birthday Honours.

Oceania

AUSTRALIA

Yassine, Talal

Yassine has spent 20 years in business, politics, and charity work. He is the Founder and Managing Director of Crescent Wealth, the world's first Sharia-compliant pension fund. Talal also serves as the Chairman of First Quay Capital and LandCorp Australia and serves on the Board of the Whitlam Institute Limited, a Prime Ministerial Board connected to the University of Western Sydney. He is a Director of Finocracy Ltd (USA) and the Responsible Finance Initiative (UK). His previous positions include a number of high-profile public-sector roles. Talal is a Professorial Fellow with the Crawford School at the

Australian National University and an adjunct Prof with the Business School at the University of Western Sydney.

North America

UNITED STATES OF AMERICA

El-Erian, Mohamed

El-Erian's career started at the International Monetary Fund, where he worked for 15 years and served as Deputy Director. He also served as Managing Director at Citigroup in London and PIMCO, a global investment management firm and one of the world's largest bond investors, where he was CEO and CIO. He is currently Chief Economic Adviser at Allianz, the world's largest insurance company, and President-Elect of Queens' College Cambridge. In 2012, President Obama appointed him Chair of the Global Development Council. El-Erian contributes to major economic publications such as Financial Times, Bloomberg, Business Insider, CNN, and Foreign Policy. Foreign Policy named him on the list of the "top 100 Global Thinkers" for four years in a row. He has authored two New York Times bestselling books, sits on several boards, and received various professional and philanthropic awards.

Khan, Shahid

Khan moved to the USA from Pakistan in 1967, aged 16, graduated in Industrial Engineering and since then has gone on to become a billionaire businessman. His main company is Flex-N-Gate, which manufactures components for companies in the automobile industry. It currently has a revenue of over $6 billion and a workforce of 13,000 employees. He is also the owner of the American national football league team, the Jacksonville Jaguars and the English football team, Fulham.

Middle East and North Africa

EGYPT

El-Baz, Farouk

Farouk El-Baz is a geologist who worked with NASA on the selection of landing sites on the moon and the training of Apollo astronauts in visual observations and photography. He is well-known for applying satellite images to groundwater exploration in arid lands. The Geological Society of America established two awards in his honour: the Farouk El-Baz Award for Desert Research (1999) and the Farouk El-Baz Student Research Award (2007). He has received numerous honours and awards, including Egypt's Order of Merit (First Class). El-Baz ranked no. 51 in the Power 100 of Arabian Business.

El-Naggar, Zaghloul

El-Naggar is an Egyptian geologist and scholar who writes and speaks on science and the Qur'an. He is a fellow of the Islamic Academy of Sciences, and is well-respected by the global scientific community for his work in geology. He has published close to 200 academic articles and scientific studies. He also works for the Arab Development Institute.

IRAN

Salehi, Dr Ali Akbar

Dr Ali Akbar Salehi was appointed Head of the Atomic Energy Organization in Iran in July 2009 after the resignation of Gholam Reza Aghazadeh. Salehi is an academic and politician who has been involved in developing Iran's nuclear energy program since before the Islamic revolution in 1979. He transitioned to leading the Atomic Energy Organization after serving as a permanent representative of Iran with the International Atomic Energy Agency. Salehi was part of the 2015 Geneva Iran P5+1 nuclear talks to discuss technical aspects of Iran's nuclear program.

JORDAN

Dajani, Prof Rana

Rana Dajani is a Professor of molecular biology and strong advocate for science education for women. She has also founded the initiative, "We Love Reading", which develops change makers through reading aloud. This earned her the Jacobs social entrepreneurship award 2018. In 2017, she was selected by Radcliffe Institute for Advanced Study as a fellow of the Radcliffe Institute at Harvard University.



Ask your Lord for forgiveness. Assuredly He is ever Forgiving.

Noah 71 : 10

Calligraphy by Hasan Kan'an © FreeIslamicCalligraphy.com

SAUDI ARABIA

Al-Namankany, Dr Abeer
Dr Al-Namankany made history when she developed a new standard for measuring patient anxiety and treating it with drug-free psychotherapy, thereby protecting patients from the risks of general anesthesia and the side-effects of sedatives. She is the winner of six distinguished clinical and research awards from the Royal College of Physicians and Surgeons of Glasgow, the British Society of Paediatric Dentistry, the Emirates Medical Association, and others. In addition to her brilliant medical career, Dr Al-Namankany is also a social activist and a defender of women's and children's rights.

Sindi, Hayat
Hayat Sindi is a pioneer in the field of medical science with a number of significant ground-breaking scientific contributions. She was chosen among a delegation of 15 of the best scientists in the world to explore the trends and the future of science. She was the first female member of the Consultative Assembly of Saudi Arabia, the first Saudi to complete her studies at Cambridge University in the field of biotechnology, and the first Arab to complete a doctoral degree in the field. She was ranked by Arabian Business as the 20th most influential Arab in the world and the ninth most influential Arab woman in 2012. Sindi has been appointed by UNESCO as a Goodwill Ambassador in recognition of her efforts in promoting science education in the Middle East. Her other distinctions include membership at the Clinton Global Initiative 2014 and receiving the Leadership in Civil Society prize.

Asia

INDONESIA

Mumpuni, Tri
Tri Mumpuni spent 14 years on improving rural communities in Indonesia through electrification initiatives based on developments with micro-hydroelectric power plants. Her influential work, which offers economic incentives for implementation of the micro-hydro system, has been applied in 65 villages across Indonesia and a village in the Philippines. She was presented with the Award for Community Power at the Ashden Awards in 2012. Mumpuni is the Executive Director of IBEKA, a non-profit organization whose mission is to promote community development via the provision of local energy, mainly hydroelectricity, and also clean water. She pioneered a community private partnership model to build small power plants equally owned by the community and private sector, and is responsible for introducing an energy garden to remote villagers.

MALAYSIA

Shukor, Dr Sheikh Muszaphar
Dr Shukor, an orthopedic surgeon by profession, was the first Malaysian in space. He was selected as one of two astronauts to be trained at Star City in Russia and was subsequently selected to be the astronaut to further Malaysia's Angkasawan program, which sent him to the International Space Station in 2007. Images of him praying and celebrating Eid increased his popularity in the Muslim world. His launch also prompted the Malaysian National Fatwa Council to issue specific rulings regarding observance of religious obligations (praying and fasting) while in space. In 2010, Shukor was appointed as one of the ambassadors of Malaysia's nationwide reading campaign to encourage literacy among children.

PAKISTAN

Atta-Ur Rahman, Prof
Atta-Ur Rahman is the Coordinator-General of the OIC's COMSTECH, the Standing Committee on Scientific and Technological Cooperation for the promotion and cooperation of science and technology activities among the OIC member states. In 1999, he became the first Muslim scientist to win the UNESCO Science Prize. In 2013, in recognition of his work in the field of science, the largest Malaysian university, Universiti Teknologi Mara, named its Research Institute of Natural Products after Prof Atta-ur Rahman. He was given the International Cooperation Award, the highest award of the Chinese Academy of Sciences, in 2014. In 2016, he was elected as Emeritus Academician of the Chinese Academy of Sciences, thereby becoming the first scientist from the Islamic world to be bestowed this honour. The same year, Prof Rahman was appointed Co-Chairman of a United Nations Committee on Science, Technology and Innovation covering the member countries of UNESCAP.

Khan, Dr Abdul Qadeer

Dr Abdul Qadeer Khan is the scientist who brought nuclear technology and nuclear weapons technology to Pakistan in the 1970s. Pakistan is the first and only Muslim-majority country to have nuclear weapons. This has made him a figure of great international interest. He has continued to use his financial success and stature to improve the quality of education in Pakistan through building educational institutions for metallurgical engineering.

Saif, Umar

An award-winning scientist, entrepreneur, innovator, and a tech tycoon, Dr Saif studied at Cambridge and was a core member of the $50 million Project Oxygen at MIT. He created the first start-up incubators in Pakistan: the Saif Center of Innovation. He is also the founding Vice Chancellor of the Information Technology University in Punjab and is one of the main forces behind the IT ecosystem in Pakistan. The MIT Technology Review named Saif in its list of the "World's Top Young Innovators for the year 2011", and he was named "Young Global Leader" by the World Economic Forum in 2010. In recognition of his services to the country, in 2014 the Government of Pakistan conferred on him the Sitara-i-Imtiaz (Star of Excellence), one of the highest civilian awards in Pakistan. In 2017, he received the British Council Alumni Award for Professional Achievement.

Siddiqi, Irfan

Irfan Siddiqi is an award-winning pioneering scientist who is best-known for the development of the Josephson bifurcation amplifier. He was born in Karachi and moved to the USA where he studied at Columbia, Harvard and Yale universities. He is currently Prof of Physics at the Quantum Nanoscience Laboratory (established by him) and the Department of Physics at the University of California, Berkeley.

THAILAND

Dahlan, Prof Winai

Prof Winai Dahlan is the Founding Director of the Halal Science Center Chulalongkorn University (HSC) in Thailand, named the Best Innovation in the Halal Industry and the world's first Halal Science Institution by Malaysia's the Halal Journal. HSC promotes halal industry and commerce through digital platforms namely SPHERE, HALPLUS, and scientific regional cooperation with halal laboratories in Indonesia, Malaysia and worldwide. Dr Winai Dahlan has produced many intellectual properties and written more than 50 books and several thousand articles on science and nutrition.

Europe

FRANCE

Guiderdoni, Dr Bruno Abd al Haqq

Dr Guiderdoni is an astrophysicist and French convert to Islam. A specialist in galaxy formation and evolution, he has published more than 140 papers and organized several conferences on these subjects. Guiderdoni serves as Director of the Observatory of Lyon. Besides his extensive writings on science, he has also published around 60 papers on Islamic theology and mysticism and is now Director of the Islamic Institute for Advanced Studies.

TURKEY

Sancar, Aziz

Sancar was co-awarded (along with Tomas Lindahl and Paul Modrich) the Nobel Prize in Chemistry in 2015 for his work on DNA repair. His contributions over the years have shed light on the processes of aging, causes of cancer and how cells work. Sancar studied at Istanbul University before moving to the USA where he is currently a Prof at the University of North Carolina. He is also a co-founder of a foundation which promotes Turkish culture and supports Turkish students in the USA (the Aziz & Gwen Sancar Foundation).

İmamoğlu, Ataç

İmamoğlu is an award-winning physicist whose alma mater include the Middle East Technical University in Istanbul and Stanford. He was a Prof at the University of California and then the University of Stuttgart before moving to this current position as head of the research group on Quantum Photonics, at ETHZ (Swiss Federal Institute of Technology), Switzerland. His academic interests are quantum optics, semiconductor physics, and nonlinear optics.

UNITED KINGDOM

Al-Hassani, Dr Salim

Dr Salim al-Hassani is a former Prof of mechanical

engineering at the University of Manchester Institute of Science and Technology, and the celebrated author of 1001 Inventions: Muslim Heritage in Our World, a best-selling account of scientific and technological developments in Islamic history. Dr Al-Hassani also serves as the Chairman and Founder of the Foundation for Science, Technology and Civilisation. The Foundation partners with the Abdul Latif Jameel Foundation, a British charity which showcased the 1001 Inventions Global Touring Exhibition across the UK, United States, and Turkey in 2010.

North America

CANADA

Ghilan, Mohamed

Mohamed Ghilan is a Canadian Muslim who has managed to combine a high degree of learning of modern science and traditional Islam. Born in Riyadh, Saudi Arabia to parents from Sudanese and Yemeni backgrounds, he attended high school and university after immigrating to Canada. In 2007 Mohamed began his full time studies in the Islamic Tradition after having made connections with several Muslim scholars. In May 2015, Mohamed earned a PhD in neuroscience at the University of Victoria, where he studied synaptic plasticity in Huntington's disease, as well as the effects and molecular mechanisms of stress on the brain in Fragile X syndrome. He hopes his research can eventually be used to develop new therapies which can be used to assist individuals with movement disorders or intellectual disabilities. He is currently completing a medical degree at the University of Queensland.

UNITED STATES OF AMERICA

Elgamal, Taher

Taher Elgamal, widely known as the "father of SSL (Secure Sockets Layer)", is a world-renowned Egyptian-American cryptographer. In addition to being the driving force behind SSL, the technology used to secure web browsing online, his work is also used as the basis for Digital Signature Algorithm (DSA) adopted by the National Institute of Standards and Technology as the Digital Signature Standard (DSS). He is a recipient of the RSA Conference 2009 Lifetime Achievement Award and received The 2019 Marconi Prize with Paul Kocher.

Khan, Mehmood

Dr Mehmood Khan recently joined Life Biosciences as their Chief Executive Officer and member of board of directors. He was the former PepsiCo Vice Chairman and Chief Scientific Officer. He previously consulted for the Mayo Clinic on diabetes and other diseases and was President of Takeda Pharmaceuticals. He is one of the world's leading thinkers in food, nutrition, and innovation. Dr Khan sits on numerous boards.

Siddique, Prof Teepu

Prof Siddique is a neurologist and scientist known for his ground-breaking discoveries concerning genetic and molecular abnormalities. He was head of the team that discovered the cause behind the mysterious and deadly disorder known as amyotrophic lateral sclerosis (ALS). He studied at Dow Medical College in Karachi, where he earned his medical degree in 1973 before moving to the USA. He was a Prof of neurology and cell and molecular biology at Northwestern University's Feinberg School of Medicine before becoming director of the university's division of neuromuscular medicine.

Ying, Prof Jackie

Professor Jackie Y. Ying, heads the NanoBio Lab at the Agency for Science, Technology and Research in Singapore. She received her PhD from Princeton University and was Prof of Chemical Engineering at MIT before becoming the Executive Director of the Institute of Bioengineering and Nanotechnology (IBN), Singapore. Her interdisciplinary research is focused on nanostructured materials and systems for catalytic and biomedical applications. She has authored over 350 articles and has over 170 patents issued or pending. In 2017, she was awarded the Abdeali Taybali Lifetime Achievement Award by Speaker of Parliament Halimah Yacob and also was named a Fellow of the United States National Academy of Inventors (NAI). In 2018, she was awarded the TÜBA Academy Prize.

Middle East and North Africa

ALGERIA

Mosteghanemi, Ahlam

Ahlam Mosteghanemi is a best-selling author who has won numerous prizes, including the Naguib Mahfouz Prize for Memory in the Flesh, a novel about Algeria's struggle against foreign domination and the problems that plagued the emerging nation after its independence. Written in Arabic, the book has sold over a million copies. She earned her PhD at Sorbonne in France and now lives in Beirut. She is the first contemporary Arab author to sell millions of copies of her work and dominate book charts for years in Lebanon, Jordan, Syria, Tunisia, and the UAE. In 2016, she was named UNESCO Artist for Peace. She has over 14 million social media followers.

EGYPT

Al-Aswany, Alaa

Alaa Al-Aswany is the recipient of many distinguished international literary honors and awards. His novels are acclaimed in the field of contemporary literature, selling millions of copies in three dozen languages and adapted into film and theater performances. Al-Aswany reached international literary acclaim with his ground-breaking 2002 novel The Yacoubian Building. Through the prism of a fashionable downtown Cairo building, he exposes the corrupt dealmaking and exploitative relationships of power in Mubarak's Egypt. His latest novel The Republic, As If, published in 2018, is set during the events of Egypt's 2011 revolution. Al-Aswany is the author of seventeen books—novels, short story collections, and compendiums of his articles. He has taught and lectured at universities and leading cultural institutions around the world. A leading democracy advocate, his op-eds have appeared in such influential publications as The New York Times, Le Monde, the Financial Times, and The Guardian. Al-Aswany pens a weekly column for Deutsche Welle's Arabic news site and is fluent in Arabic, English, French, and Spanish.

Badreya, Sayed

Badreya is an Egyptian-born actor who played significant roles in a number of Hollywood films such as Iron Man and The Dictator. His production company Zoom in Focus emerged with the purpose of showing the world the Arab-American story. Much of his efforts in this regard have been publicized in prominent news networks such as The New York Times, BBC, ABC, and Fox News.

El-Wakil, Abdel

Abdel-Wahed El-Wakil is an international architect and a contemporary icon of Islamic architecture. A student of the famous Hassan Fathy, El-Wakil has designed over 50 buildings around the world, including one for the Prince of Wales. He is the two-time recipient of the Aga Khan Award for Architecture and received first prize for the design of contemporary mosque architecture in Riyadh.

IRAN

Farhadi, Asghar

Asghar Farhadi is an awarding winning Iranian film director and screenwriter. He has won two Academy Awards for Best Foreign Language Film for his films A Separation (2012) (becoming the first Iranian to win an Oscar) and The Salesman (2016), as well as receiving a Golden Globe Award and numerous other awards. He famously did not attend the 2017 Academy Awards citing President Trump's travel ban as reason. He sent two famous Iranian Americans to receive the Oscar on his behalf. In his movies, Farhadi explores the depths and complications of everyday relationships and themes of jealousy and trust in an evocative way and often includes strong female leads.

Majidi, Majid

Majid Majidi is an Iranian film director whose films have won many international awards. His Children of Heaven was nominated for Best Foreign Film at the Academy Awards. In August 2015, he released the first part of an intended trilogy on the life of the Prophet ﷺ, *with Muhammad: The Messenger of God* being the most expensive film in Iranian movie history ($40 million).

Nazeri, Shahram

Shahram Nazeri is a world-famous icon of classical Persian, folkloric Kurdish, and Sufi music. Hailed as "Iran's Pavarotti" by the Christian Science Monitor, Nazeri has released over 40 recordings to date and performed in major venues worldwide. In 2014, Nazeri received France's National Order of Merit.

JORDAN

Al-Baghdadi, Abbas Shakir Al

Abbas Al-Baghdadi is one of the world's foremost experts in Islamic calligraphy. Born in 1951 in Baghdad, he has had a distinguished career as a calligrapher and teacher of calligraphy. He adheres strictly to the rules of classical calligraphy and is averse to modern calligraphy, especially when its practitioners do not master the art in its traditional form. He is well-known for the balance, clarity, and majesty of his works.

LEBANON

Assaf, Roger

Roger Assaf is a prominent Lebanese director, actor, and playwright. With his actress wife Hanane Hajj-Ali, he co-founded the Al-Hakawati Theatre Company and the Shams Cultural Cooperative for Youth in Theatre and Culture, an organization providing underprivileged individuals with a forum for self-expression through drama.

MOROCCO

Lalami, Laila

Laila Lalami is an award-winning novelist and essayist. Her many books include The Moor's Account, which was a finalist for the Pulitzer Prize in Fiction. Her opinion pieces and political commentary appear regularly in the Los Angeles Times, The Nation, and the New York Times. She has received a British Council Fellowship, a Fulbright Fellowship, and a Guggenheim Fellowship, and has been honored by the World Economic Forum as a Young Global Leader. She is currently a professor of creative writing at the University of California at Riverside.

QATAR

Al-Thani, HE Sheikha al-Mayassa

Sheikha al-Mayassa is the Chairperson of Reach Out To Asia, an NGO under the Qatar Foundation that contributes to the development of societies in Asia, including the Middle East. Its specific area of emphasis is improving the quality of both primary and secondary education in addition to achieving some of the goals of UNESCO's Education For All (EFA) and the United Nations Millennium Development Goals (MDGs). She is the Chair of the Board of the Qatar Museums Authority and has spearheaded Qatar's recent massive investment in art. She was named as the most powerful person in the art world by Art and Auction magazine.

SAUDI ARABIA

Al-Esa, Majed

Al-Esa has produced several music videos which have gone viral online. A recent release 'Hwages' highlights issues faced by women in Saudi Arabia and has already more than 26 million views on YouTube. His previous video was the dance hit 'Barbs', which has over 57 million views. Al-Esa is connecting to the younger generation of Saudis and his videos are causing concern in more conservative circles.

Sub-Saharan Africa

MALI

Keita, Salif

Known as the "golden voice of Africa", Salif Keita is an Afro-pop singer-songwriter from Mali. His West African music is combined with influences from Europe and the Americas. In 1977, Keita received a National Order Award from Guianese President Sekou Toure. His music is very popular in the Francophone world, and more broadly in Europe. After a 40-plus-year career and having produced over 25 albums, Keita released his final album 'Un Autre Blanc' in October 2018.

SENEGAL

N'Dour, Youssou

Youssou N'Dour became Senegal's Minister of Tourism and Culture in April 2012. He is a world-famous composer, singer, percussionist, and UNICEF Goodwill Ambassador. In 2005, N'Dour received a Grammy Award for Best Contemporary World Music Album for his album Egypt. In 2011, N'Dour was awarded an honorary doctoral degree in music from Yale University. In 2013, N'Dour won a share of

Sweden's $150,000 Polar Music Prize for promoting understanding between faiths as well as for his music.

SOUTH AFRICA

Bhikha, Zain

Zain Bhikha is a South African singer-songwriter and a pioneer performer of English nasheed songs. He is a much-loved household name amongst Muslims worldwide. He is also known for his collaborative efforts with other prominent Muslim entertainers, including Yusuf Islam and Dawud Wharnsby-Ali. Bhikha also writes and directs plays as well as holding creative expression workshops conducted specifically within schools. He has released over ten albums in his career spanning twenty-five years.

Asia

AFGHANISTAN

Hosseini, Khaled

Khaled Hosseini was born in Kabul, Afghanistan, in 1965. Following the USSR invasion of Afghanistan in 1979, his family was granted political asylum in the United States. Hosseini earned a medical degree in 1993. In March 2001, while practicing medicine, Hosseini began writing his first novel, The Kite Runner, which launched his literary career, and today, Hosseini is one of the most recognized and best-selling authors in the world. His books, The Kite Runner, A Thousand Splendid Suns, and And the Mountains Echoed, have been published in over seventy countries and sold more than 40 million copies worldwide. In 2006, Khaled was appointed a Goodwill Ambassador for UNHCR, the UN Refugee Agency. Inspired by a trip he made to Afghanistan with the UNHCR, he later established The Khaled Hosseini Foundation, a non-profit, which provides humanitarian assistance to the people of Afghanistan. He lives in Northern California with his wife and two children.

AZERBAIJAN

Qasimov, Alim

Alim Qasimov is an Azerbaijani musician and one of the most recognized singers of Islamic folk music in the world. In 1999, he was awarded the prestigious International IMC-UNESCO Music Prize. Qasimov has recorded nine albums and performed in many concerts around the world. According to The New York Times, Alim Qasimov is simply one of the greatest singers alive. Back in 2010, Alim Qasimov was nominated for the United States National Public Radio's "50 great voices" series.

CHINA

Noor Deen, Haji (Mi Guang Jiang)

Haji Noor Deen Mi Guang Jiang is a renowned master of Arabic calligraphy. He was born in Yucheng in the Shandong Province of China in 1963. In 1997, Haji Noor Deen was awarded the Certificate of Arabic Calligrapher in Egypt, the first Chinese person to be honoured with this prestigious award. His work has been displayed—often as the first Chinese-Arabic artist—in galleries and museums around the world, including the British Museum, the Asian Art Museum of San Francisco, the National Museum of Scotland, and the Center for Government and International Studies (CGIS) at Harvard University. The focus of his work is in writing Arabic using a combination of traditional Chinese calligraphic brushes with quick organic strokes in order to uniquely fuse both the Chinese and Arabic arts. Also, he was awarded the Dubai Islamic Economy Development Centre 2016 Islamic Economy Award in the category of Islamic Arts in 2016.

INDIA

Azmi, Shabana

Azmi has been described as one of India's finest actresses of film, television, and theatre. She has been involved in over 120 movies, both in Hindi and foreign languages, many to international acclaim. During her extraordinary career, Azmi won the National Film Award for Best Actress five times and garnered several international honours. She has also received four Filmfare Awards. In addition to her successful career, Azmi is a social activist and supports issues such as women's rights, child survival, and fighting AIDS and injustice in real life via the use of mainstream media. She was appointed as a Goodwill Ambassador for India by the United Nations Population Fund in 1998. She is also a member of Rajya Sabha, the upper house of the Indian parliament. She was conferred with an honorary doctorate by TERI University in 2014.

Khan, Aamir

Aamir Khan is one of the leading stars of Bollywood. His phenomenal success has won him awards in India and acclaim abroad. His film Lagaan was nominated for Best Foreign Language Film at the Oscars while his venture Dhoom 3 was the highest-grossing Bollywood film of all time. He is also a UNICEF brand ambassador, promoting child nutrition. He performed the Hajj in 2012.

Rahman, Allah Rakha (AR)

Rahman is a prolific composer, record producer, and musician for the Indian film industry. In 2011, Time described him as the world's most prominent and prolific film composer. He is the first Indian to receive a Golden Globe Award and two Academy Awards for the soundtrack of Slumdog Millionaire, a movie for which he also received two Grammy Awards. He was named CNN IBN Indian of the Year for 2009. In 2004, Rahman was appointed the Global Ambassador of the Stop TB Partnership, a World Health Organization project. A street was named in his honour in Markham, Ontario, Canada in November 2013. In 2014, he was awarded an honorary doctorate from Berklee College of Music.

INDONESIA

Nadia, Asma

Asma Nadia is a prolific Indonesian author, song writer, and an international public speaker who has written over 56 books, including short stories, novels, and non-fiction on topics such as self-improvement, instilling sakinah in the family, parenting, and motivational books. Ten of her books have been made into movies, and 4 books became TV Series. She is also a producer for Islamic Movies, a columnist for Republika Daily News Paper since 2011 and a hijab traveler who's been to 69 countries and 485 cities. Nadia also established the I Can Write Community which aims to help young writers and has opened 262 libraries around Indonesia for unprivileged children and youth.

Rosa, Helvy Tiana

Helvy Tiana Rosa is a prominent literary writer who has written more than 60 books in various genres. Her works have been translated into several languages, and a few titles have been made as movies. In more than 30 years of her career in writing, Helvy has won 50 national and international awards in literacy and women empowerment. Rosa founded the writing community Forum Lingkar Pena (FLP) in 1997 which has spread to over 200 cities in Indonesia and abroad and given birth to many popular writers, especially in the Islamic literary genre. Currently, Helvy is the Vice Chairperson in Art and Culture division of Majelis Ulama Indonesia (Indonesian Board of Ulama).

MALAYSIA

Hamidun, Hafiz

Hamidun is currently the most influential nasheed singer in the Far East. He is a multi-platinum award winner with approximately 4 million followers on social media. His albums have sold more than five million copies and have more than 300 million streams. Besides being a nasheed singer, Hafiz Hamidun is also an award-winning music producer and music arranger.

Nurhaliza, Dato' Siti

Dato' Siti Nurhaliza binti Tarudin is a Malaysian singer who has won numerous musical awards. She has also been honoured for her contributions in charitable venues, and was one of the recipients of the Icon of Malaysia Award.

PAKISTAN

Ismail, Al-Hajj Siddiq

Al-Hajj Siddiq Ismail is a world-renowned naat and hamd reciter, philanthropist, and spiritual leader. He has been reciting for the past 50 years in over 10 languages. Ismail has performed in the presence of presidents, prime ministers, governors, chief ministers, and foreign dignitaries. He was presented with Pakistan's national award, the Sitara-i-Imtiaz, and the prestigious Pride of Performance Award, which he donated to the victims of Swat and Malakand.

Obaid-Chinoy, Sharmeen

Obaid-Chinoy is an internationally acclaimed journalist, filmmaker and activist. Initially known for her film work highlighting women's rights, she has gone on to win two Oscars, six Emmy awards for her films (three personally), the Livingston Award for Young Journalists and became the first artist to co-chair the World Economic Forum. The Government of Pakistan has honoured her with the Hilal-i-Imtiaz, the second highest civilian honour of the country, and Canada has awarded her a Queen Elizabeth II Dia-

mond Jubilee Medal. Obaid-Chinoy holds a bachelors degree from Smith college and two masters degrees from Stanford University.

Parveen, Abida

Abida Parveen is an internationally acclaimed vocalist, often referred to as "the Queen of Sufi mystic singing". She is the only woman to reach this level of influence in devotional music. She specializes in traditional ghazals, and often performs before stadium-sized audiences across South Asia and globally. In 2017, she was designated a Peace Ambassador by SAARC.

Qadri, Muhammad Owais Raza

With millions of followers, Qadri is considered a legend in the field of naat recitation. He is known for his passionate performances as well as his beautiful voice. A devout Muslim, he is particularly vocal on the subject of his love for the Prophet Muhammad ﷺ. He has over 3.5 million followers on social media.

Europe

IRELAND

O'Connor, Sinéad (new)

Sinéad O'Connor is an international pop star who has achieved platinum and Grammy success since the late 1980s. Her signature shaved head and powerful voice make her instantaneously recognisable. Outside of singing, her views and actions have also attracted much attention. She holds strong political, social and religious views and was ordained as a Roman Catholic priest in 1999 with a church not affiliated to the Roman Catholic Church (an institution she has heavily criticised). In October 2018, aged 51, she converted to Islam and took the name Shahada Sadaqat. Almost a year later, she returned to the stage after a 5 year hiatus and performed her most famous hit 'Nothing Compares 2 U'—dressed in a red abaya and matching hijab—to rave reviews.

NETHERLANDS

El Mouhandiz, Rajae

Rajae El Mouhandiz is a Dutch-Moroccan-Algerian poet, singer, composer, producer, performing artist and founder of the record label Truthseeker Records. After being the first Moroccan to study at a Dutch conservatory, El Mouhandiz left classical music to follow her own artistic path, seeking to incorporate her cultural roots. Rajae produces Maghreb pop, soul and jazz and has released the albums *Incarnation*, *Hand of Fatima*, the *EP Watani* and the single "Gracefully". Her short docu-film *HOPE!* was nominated for the NFF prize. El Mouhandiz is also an Ariane de Rothschild Legacy Fellow in Social Entrepreneurship and Cross-Cultural Dialogue and advises the Dutch government on art policy.

SWEDEN

Zain, Maher

Read bio on page 111 in Honourable Mentions.

TURKEY

Duzyatan, Engin Altan

Engin Altan Duzyatan is a Turkish actor who plays the starring role in the hit Turkish drama: 'Dirilis Ertugrul' ('Resurrection Ertugrul') which is about the legendary father of Osman the First, the founder of the Ottoman Empire. The series centres around the migrations of the Kayi Tribe and their struggles against betrayal from within as well as battles against the Templars, the Mongols, Crusaders and the Byzantine Empire. It also gives a prominent role to the famous mystic Ibn al-Arabi. The series has captivated audiences not just in Turkey, but also huge numbers in the Middle East as well as Muslims in the West. Engin is also well-known for his charitable works in Africa where he has set up access to clean drinking water for over 100,000 people.

Pamuk, Orhan

Pamuk is one of Turkey's most prominent writers and was the first ever Turkish Nobel laureate. His ten novels to date have been translated into over 60 languages and sold more than 13 million copies. His novels explore many aspects of Turkey's rich culture past and present as well as philosophical questions. As an academic and intellectual, his voice is important nationally and internationally and he has voiced opinions on Kurds, Armenia and the current presidency. He teaches at Columbia University, USA.

Yalçin, Rabia

Rabia Yalçin is a Turkish fashion designer. Her creations represent a synthesis of local and international cultures and are inspired by the opulence of her homeland's Ottoman past. With her line Rabia

Yalçin Haute Couture, Yalçin has a strong presence in the European fashion scene.

Çelebi, Master Hasan

Master Hasan Çelebi is an eminent Turkish calligrapher who is hailed for his classical Ottoman calligraphy style. His exhibitions have been featured globally, and he is celebrated for his restoration of calligraphic panels in mosques around the world, from the Al-Masjid Al-Nabawi in Medina to the Blue Mosque in Istanbul.

UNITED KINGDOM

Ahmed, Riz

The multi-talented Riz Ahmed continues to take bold strides in his career, demonstrating his skills as a rapper and actor while continuing to advocate for a variety of issues ranging from fundraising for Syrian and Rohingya refugees to highlighting the lack of positive representation of Muslims in the media in the British House of Commons. Riz has quickly become a household name through his acting work in films such as Star Wars: Rogue One, Nightcrawler and 2018's Venom. In 2017 he became the first Muslim man to take home an Emmy for acting after his critically acclaimed performance in HBO's The Night Of (for which he was Golden Globe and SAG nominated). During this period he has also performed as a rapper at Coachella and dropped his mixtape 'Englistan', which serves as the title to an upcoming ambitious drama created by Riz. All these achievements, alongside his continuous and outspoken activism led to Riz being listed in Time Magazine as one of the 100 most influential people in the world in 2017.

Islam, Yusuf

Formerly known as Cat Stevens, Yusuf Islam is a globally influential British musician and singer-songwriter. In 1977, he converted to Islam and left the music industry for educational and philanthropic causes. His international fame and high regard have probably made him the single most influential figure in the field of arts and culture in the Muslim world. He made a gradual return to music over the past five years with his latest albums An Other Cup and Roadsinger. Islam is a vocal opponent of terrorism and extremism, and in 2004 was recognized with the Man of Peace award by the Nobel Peace Prize Laureates Committee. He was inducted into the Rock & Roll Hall of Fame in 2014. Islam received three distinctions in 2015: the Global Islamic Economy Award, the Steiger Award, and BBC's Lifetime Achievement Award.

Sanders, Peter (new)

Peter Sanders has been a professional photographer for over fifty years. He began his career in the mid 1960's photographing the iconic musicians of that time including Bob Dylan, Jimi Hendrix, Jim Morrison and the Doors, the Rolling Stones and many others. He first photographed the Hajj in 1971 and has continued to photograph in the Kingdom for nearly fifty years. He regularly undertakes international photographic workshops 'The Art of Seeing' with young people throughout the world. He continues to act as a translator of Islam to those interested in acquiring a greater understanding and to encourage broader and deeper interactions between people of different races and faith

Yusuf, Sami

Read bio on page 111 in Honourable Mentions.

North America

CANADA

Wharnsby, Dawud

A Canadian singer-songwriter, poet, performer, educator, and television personality, Dawud Wharnsby is best known for his pioneering efforts in the musical/poetic genre of English-language nasheed and spoken word.

UNITED STATES OF AMERICA

Aden, Halima

Halima Aden is a trailblazer in the world of fashion and beauty. She was the first ever contestant to wear a hijab and burkini in a USA pageant. She was the first hijab-wearing model to be signed by a major modelling agency and the first to appear on Allure and Vogue's covers. In 2019 she became the first model to appear in Sports Illustrated magazine wearing a hijab and burkini. A far cry from her birth in a Kenyan refugee camp to Somali parents.

Friedlander, Shems

Shems Friedlander—writer, artist, film maker, photographer and educator—has published his 10th book, Mevlana Jalaluddin Rumi's Forgotten Mes-



And recite the Qur'ān in a measured tone

The Enshrouded One, 4

Calligraphy by RABIIT / Arts College © FreeIslamicCalligraphy.com

sage. The book contains interactive digital content via QR codes. Among his other books are Winter Harvest, Rumi and the Whirling Dervishes and When You Hear Hoofbeats Think of a Zebra. Friedlander has recently been appointed Emeritus Prof at the American University in Cairo where he taught graphic design and painting for 20 years. He has won over 30 awards for graphic design. Friedlander has also written two monodramas and his documentary films have been shown at film festivals in the US and abroad.

Henry, Aisha Gray

Aisha Gray Henry is the Founder and Director of the charitable foundation and publishing company Fons Vitae, which is currently engaged in bringing out Ghazali's Ihya in English for parents and teachers as well as adapting it to accommodate children's workbooks, school curricula, and an instructional DVD. The Book of Knowledge and The Principles of the Creed educational sets are available and in use internationally with Purity and Prayer nearing completion. Included is a children's interactive website www.GhazaliChildren.org, a pilot school project and prison program. Translations into Urdu, Arabic, and Malay are underway. The Fons Vitae Ghazali Project has been launched with great acclaim in Morocco, Canada, Indonesia, England, and the USA so far.

Zakariya, Mohamed

A machinist by training, American-born Mohamed Zakariya is a classically educated Islamic calligrapher who earned diplomas in three calligraphic scripts from the Research Center for Islamic History, Art, and Culture in Istanbul. His work has been collected and displayed worldwide, including most recently at the Museum of Islamic Art in Doha, Qatar. Zakariya designed Eid holiday stamps for the US Postal Service in 2001 and 2011. He has been featured in several movies, including the 2002 PBS documentary Muhammad: Legacy of a Prophet. Zakariya is represented by Linearis Art.

South America

GUYANA

Shah, Ryhaan

Ryhaan Shah is considered to be among the best contemporary writers in Guyana and the Caribbean, best known for her 2005 novel A Silent Life. Shah is also an active public figure as the president of the Guyanese Indian Heritage Association. She came under criticism for race baiting in Guyana's 2015 election.

Middle East and North Africa

EGYPT

Tablawi, Sheikh Mohammad

Tablawi is the Deputy of The Association of Qur'an Reciters and the main reciter of Al-Azhar University. He gained popularity in the Middle East after studying at Al-Azhar and reciting the Qur'an on Egyptian television in 1956. He is widely recognized as a leading reciter of the Qur'an.

KUWAIT

Al-Afasy, Sheikh Mishary bin Rashid

Al-Afasy is an imam at Masjid Al-Kabir in Kuwait, and is also a singer of Arabic-language nasheed. He has gained international acclaim through his innovative use of technology to promote Islam through two satellite channels, a website (www.alafasy.me), and videos on YouTube. He has more than 36 million fans on social media.

SAUDI ARABIA

Al-Ajmi, Sheikh Ahmad Ali

Al-Ajmi is a Qur'an reciter from Khobar Province in Saudi Arabia. Prior to gaining prominence for his recitation style as an imam at mosques in Khobar and Jeddah, he studied Qur'anic interpretation in Saudi Arabia and Pakistan.

Al-Ghamdi, Sheikh Saad ibn Said

Al-Ghamdi has served as imam to Muslim communities across the globe, and is currently the imam of Kanoo Mosque in Dammam, Saudi Arabia. Al-Ghamdi studied usool al-deen (fundamentals of Islam) and isnad (hadith transmission), and is recognized as an influential Saudi theologian. In 2009, he was appointed by Royal Decree as a co-imam for the taraweeh prayers in the Al-Haram Al-Madani in Medina.

Al-Mueaqly, Sheikh Maher bin Hamad

Al-Mueaqly is an imam at the Grand Mosque in Makkah. He left his career as a mathematics teacher to become a scholar in Makkah and is now a popular preacher and teacher of Qur'anic studies.

Al-Shatri, Sheikh Abu Bakr

Al-Shatri is a leading reciter of the Qur'an. Although he studied accounting, he became increasingly influential for his recitation of the Qur'an at international Islamic events, particularly across the Middle East and in Saudi Arabia. He is now based in London.

Al-Shuraim, Sheikh Saud Ibn Ibrahim Ibn Muhammad

Al-Shuraim is a leading reciter of the Qur'an known for his unique recitation style across the world. He formally studied usool al-deen (fundamentals of Islam) in Saudi Arabia before becoming a teacher, and subsequently became imam of the Grand Mosque in Makkah. He recently created a Twitter account which had close to 3 million followers before it was deleted.

Al-Sudais, Sheikh Abdul Rahman

Read bio on page 111 in Honourable Mentions.

Asia

INDONESIA

Ulfah, Hajjah Maria

Hajjah Maria Ulfah is an internationally acclaimed reciter of the Holy Qur'an, and is the first woman to win an international Qur'an recitation competition. She has popularized the Egyptian style of recitation, and currently serves as Director of the Women's Department at Institut Ilmu Al-Quran in Jakarta. She also lectures at the Islamic University of Indonesia.

Middle East and North Africa

EGYPT

Howeidy, Dr Fahmy

Howeidy is one of the leading columnists in the Arab World. He writes for the Egyptian daily Al-Ahram, where he is the Deputy Editor-in-Chief; his articles, however, are syndicated to seven other Arabic publications. Howeidy is influential both through his popularity and the fact that he has highlighted issues concerning Muslim communities outside the Arab World in ground-breaking work on Chinese, Bosnian, and Senegalese Muslims, among others. Muslims appreciate and respond well to Howeidy's use of Islam as a frame of reference in his articles.

Mansour, Ahmed

Ahmed Mansour is a journalist and TV presenter for Al Jazeera. He is best known for his coverage of wars, most prominently in Iraq and Afghanistan from where he published more than 1000 reports. He is also the presenter of a widely watched TV program Bela Hodod (Without Borders) and Shahed Ala Al-Asr (A Witness to History). He was arrested in Berlin by German police at the request of the Egyptian government, but was later released. Mansour has published 25 books.

JORDAN

Al-Fares, Ola

Al-Fares is a Jordanian lawyer, TV presenter and journalist currently working for the MBC channel. She has over 11 million followers on various social media outlets and has won several awards including: Young Arab Media Professionals Award (2009), Best Jordanian Media Award (2009), Creative Youth Shield (2010), Jordanian Model for Successful Youth (2011) and Arab Woman Of The Year (2015). She is considered to be one of the most influential media figures in the Arab world.

KUWAIT

Al-Mutawa, Dr Naif

Dr Naif Al-Mutawa is founder and CEO of Teshkeel Media Group, and creator of the popular Islamic-themed comic series The 99. Forbes named The 99 one of the top 20 trends sweeping the globe. He has been named as one of WEF's Young Global Leaders for 2011. In addition to having authored multiple children's books, Al-Mutawa holds a PhD in clinical psychology and has practiced in the field for many years.

Suwaidan, Sheikh Dr Tareq

Tareq Suwaidan is the CEO and owner of Gulf Innovation Group in Kuwait, and was the General Manager of Al-Resalah Satellite TV. An entrepreneur and TV personality, his shows rank among the highest in the Middle East, Suwaidan is also prominent as a motivational speaker and author of books on Islam. He uses the Seerah as a source for leadership and strategic skills.

PALESTINE

Khanfar, Wadah

In 2006, Khanfar became Al Jazeera's Director General. During his eight-year tenure at the helm, the network transformed from a single channel into a media network. During this period, the Arab world witnessed historic transformation, including the Arab Awakening. Khanfar, who resigned from the network in September 2011, has been named as one of Foreign Policy's Top 100 Global Thinkers of

Know, then, that there is no god except God, and ask forgiveness for your sin and for the believing men and believing women.
Muhammad 47 : 19

2011 as well as one of Fast Company's Most Creative People in Business of the year. Khanfar has a diverse academic background with postgraduate studies in philosophy, African studies, and international politics. He is currently the President of Al Sharq Forum.

Omer, Mohammed

An award-winning journalist, Mohammed Omer has been credited with reporting on the crisis in Gaza for major media outlets including the Washington Report on Middle East Affairs, Al Jazeera, the New Statesman, Pacifica Radio, Electronic Intifada, and The Nation. He was raised in the Rafah refugee camp and, despite calamities faced by his family—his father was imprisoned, his teenage brother was killed, and his mother was injured in a demolition—he dedicates himself to journalism and reporting on the crisis. He is the recipient of the 2008 Martha Gellhorn Prize for Journalism. He is the author of Shell Shocked: On the Ground Under Israel's Gaza Assault, a book that received testimonials from a wide range of well-known authors, including Noam Chomsky.

QATAR

Al-Ruwaini, Nashwa

Al-Ruwaini worked for Qatar TV and MBC before establishing her own production company, Pyramedia Ltd. Pyramedia is one of the largest and most successful production companies in the region, producing some of the highest rated TV shows, including the Million's Poet and Prince of Poets TV competitions on Abu Dhabi TV, as well as her self-titled Nashwa talk show on Dubai TV. Forbes listed her among The Top 100 Most Powerful Arab Businesswomen 2017 while the Hollywood Reporter selected her as one of the 25 Most Powerful Women in Global TV.

SAUDI ARABIA

Al-Ibrahim, Waleed bin Ibrahim

Waleed Al-Ibrahim is the chairman of Middle East Broadcasting Center (MBC). He founded MBC in London in 1991 as the first independent Arabic satellite TV station. In 2003, he launched Al Arabiya, a 24-hour news channel. MBC now includes 11 channels catering to all viewers in Arabic, English, and Persian. In November 2017, he was detained, along with several Saudi princes and billionaires, on an anti-corruption drive. He spent three months at the Ritz-Carlton hotel in Riyadh before being released in January 2018. The government of Saudi Arabia arranged to acquire 60 per cent of MBC, leaving the remaining 40 percent of the company in Al Ibrahim's hands.

UNITED ARAB EMIRATES

Al-Awadhi, HE Najla

HE Najla Al-Awadhi is a former Member of Parliament (the Federal National Council) of the United Arab Emirates and a distinguished media pioneer in the Middle East. She is one of the first women in the history of the UAE to become an MP, and also holds the distinction as the youngest parliamentarian in the UAE. During her four-year term in parliament, she served on the Education, Youth, Media and Culture Committee. Najla Al-Awadhi is also the first Arab woman to hold a chief executive post in a state-run media organization. With a particular focus on television, she served as the Chief Executive Officer of Television Channels at Dubai Media Incorporated.

Al Kaabi, Noura

Noura bint Mohammed Al Kaabi has been the Minister of Culture and Knowledge Development for the United Arab Emirates since October 2017. Previously she was the Minister of State for Federal National Council Affairs from February 2016 to October 2017. Educated in the UAE and London, she has a broad range of experience and has been recognised for her efforts. As of March 2018, she is a board member of the UAE National Media Council, Image Nation, the Abu Dhabi Sports Council and the United Arab Emirates University.

فَاعْلَمْ أَنَّهُ لَا إِلَٰهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

Asia

AFGHANISTAN

Mohseni, Saad

Mohseni is a successful businessman, as well as the founder and head of the Moby Group, Afghanistan's largest media company. The Moby Group has interests in television, radio, print, production, online news services, directories, IT&T, and retail. In 2011, Time Magazine named him one of the world's most influential people.

CHINA

Hoja, Gulchehra (new)

Gulchehra Hoja was a prominent figure in various Chinese media, including producing and hosting the first TV programme in Uyghur for children. With the Chinese crackdown on anything Uyghur, her image was banned on Chinese media and she was forced to flee the country. She has continued to speak out for the rights of the Uyghurs despite huge personal loss; 25 members of her family are currently held in 're-education' camps which aim to remove all traces of Uyghur identity and replace it with the majority Han culture. This policy extends to those Uyghurs who are also not in camps by having Han Chinese officials forcibly live in Uyghur houses and report on 'unChinese' behaviour.

INDONESIA

Mohamad, Goenawan

Goenawan Mohamad is a writer, editor, activist and award-winning journalist. He is the founder and editor of Tempo Magazine, Indonesia's most widely circulated weekly. His criticisms of the regime resulted in the magazine being forcibly closed twice by President Suharto's New Order administration. He has 1.39 million followers on Twitter.

PAKISTAN

Hamid, Zaid

One of the most influential television and social media personalities in Pakistan, Zaid Hamid is a security consultant and strategic defense analyst by profession. He is also a popular political commentator, and is the founder of Brass Tacks, a Pakistani think tank on global politics. He hosts multiple, highly popular TV series on Geo-politics, Islamic philosophy, Muslim history, and Dr Iqbal's vision for Pakistan. He maintains a huge audience within Pakistani society, with millions of followers on social media, especially among the youth and Armed Forces. In 2015, he was arrested by Saudi authorities while on Umrah because of his opposition to the proposed Pakistani participation in the Saudi Arabian-led intervention in Yemen. He was released shortly afterwards after aggressive intervention by Pakistan army.

Iqbal, Salman

Mr Salman Iqbal owns ARY Digital Network, the largest media network in Pakistan. The network's reach covers Pakistan, the Middle East, Europe, North America, and many other regions of the world. He is recognized as an independent media voice in Pakistan and one of the most powerful and influential media personalities in the Muslim World.

Shakil-ur-Rahman, Mir

Shakil-ur-Rahman is the owner of the Independent Media Corporation, Pakistan's largest media conglomerate. The Geo TV network and Jang Group are both under this umbrella organization. Shakil-ur-Rahman is also President of the All Pakistan Newspapers Society and the Chief Executive and Editor-in-Chief of the Jang Group, which publishes a number of newspapers and magazines in Urdu and English.

Europe

UNITED KINGDOM

Hasan, Mehdi

Mehdi Hasan is a leading Muslim political journalist whose analysis and comments on contemporary issues find resonance with many Muslims, especially the younger generation. In 2015, he moved to Washington DC to work full time for Al Jazeera English (AJE), where he hosts a weekly interview and discussion program. Prior to this, he was the host of AJE's Head to Head, as well as having worked for HuffPost UK, The Guardian, BBC, and Sky News. He is also a columnist and senior contributor at The Intercept.

Omaar, Rageh

Rageh Omaar is a television news presenter and writer who was stationed in Iraq and South Africa.

He was the world affairs correspondent for the BBC from 1991-2006, when he moved to Al Jazeera English. At AJE, he presented the documentary series Witness and hosted his own show called The Rageh Omaar Report. In 2013, Omaar became a special correspondent and presenter for ITV News, reporting on a broad range of news stories and producing special, in-depth reports. He also occasionally presents the ITV Lunchtime News including the ITV News London Lunchtime Bulletin and the ITV Evening News.

North America

UNITED STATES OF AMERICA

Mohyeldin, Ayman

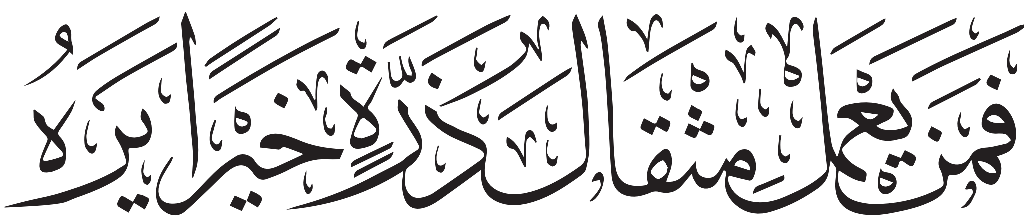
Ayman Mohyeldin is an MSNBC anchor, analyst, and morning show host. He has interviewed world leaders, politicians, and diplomats, including President Erdogan after the failed coup attempt in Turkey. He reported on DA'ISH in Iraq, Syria, Europe, and Turkey. He participated in the network's coverage of the 2016 US Presidential Elections. Mohyeldin was previously an international correspondent. He covered the Euromaidan Revolution in Ukraine, the revolutions of the Arab Spring, and the attacks on the US Consulate in Benghazi, where he was one of the first journalists to report the situation. His coverage of the 2014 Israeli War was widely cited and praised. Prior to joining NBC News, Mohyeldin was a correspondent for Al Jazeera English. From 2008-2010, he was the only foreign broadcast journalist based in the Gaza Strip, and during the 2008-2009 War on Gaza, he was the only American journalist reporting live from Gaza.

Oz, Dr Mehmet

Dr Oz hosts a hugely popular television show which focuses primarily on medical issues and healthy living. He first came to prominence in 2004 with appearances as a health expert on The Oprah Winfrey Show. A cardiothoracic surgeon and a Columbia University professor, he is a proponent of alternative medicine and often draws upon his Turkish heritage when giving advice. He has co-authored, with Michael F. Roizen, six New York Times best sellers, and has a regular column in Esquire magazine amongst others

Zakaria, Fareed

Fareed Zakaria is one of the United States' foremost public intellectuals. He hosts CNN's "Fareed Zakaria GPS" and is a Washington Post columnist. Prior to this, he was Editor-at-Large for Time Magazine and Editor of Newsweek International and Foreign Affairs. His book, *The Post-American World: Release 2.0*, is an expanded version of his international bestseller. In 2013 he became one of the producers for the HBO series *Vice*, serving as a consultant.



So whoever does an atom's weight of good shall see it

The Earthquake, 7

Calligraphy by Jawahir Al-Qur'an © FreeIslamicCalligraphy.com

Middle East and North Africa

PALESTINE

Assaf, Mohammed

Mohammed Assaf won first place in the popular TV program Arab Idol 2013 after his final performance of Ali al-Keffiyyeh (Raise Your Keffiyyeh), a nationalistic Palestinian song and de facto anthem which has now garnered over 70 million views. Raised in Khan Yunus refugee camp in the Gaza strip, he has become the face and voice of Palestinian youth and the epitome of its people's suffering. Assaf became UNRWA's Goodwill Ambassador, was named Ambassador of Culture and Arts by the Palestinian National Authority, and was given a position with diplomatic standing by the Palestinian President Mahmoud Abbas. He has over 18 million fans on social media.

Sub-Saharan Africa

SOUTH AFRICA

Amla, Hashim

Amla is a South African cricketer. In 2004, he became the first player of Indian descent in the South African national cricket team. As a devout Muslim, he has actively campaigned to remove all alcohol-promoting logos from merchandise and playing gear. He was named one of the Wisden Cricketers of the Year in 2013. His bushy beard is instantly recognized the world over by cricket lovers.

Asia

CHINA

Lei, Wu (new)

Wu Lei was the youngest football player to appear in the Chinese league at the age of 14 years and went on to become the all-time top goal scorer for Shanghai SIPG with 169 goals. In 2019 he transferred to Espanyol in La Liga and his debut attracted 40 million viewers in China. He is ethnically Hui, which has a population of around 10 million. They are composed of mainly Muslim Chinese who emigrated from Persia and Turkey during the time of Mongol rule in China.

Europe

FRANCE

Pogba, Paul

Pogba was the most expensive footballer in the world when he moved to Man Utd from Juventus for £89 million in 2016. A talented midfielder, he was part of France's 2018 winning World cup side and scored in the final. Pogba was born to Guinean parents and is one of a growing number of European Muslim football players who rank among the best in the world. He has more than 51 million followers on social media. He has frequently documented his visits to Makkah on social media.

Zidane, Zinedine

Zinedine Zidane is a French footballing legend of Algerian descent. Born in a poor neighbourhood of Marseilles, he went on to become one of the greatest footballers ever, winning all major prizes at personal, club, and country level and winning player of the year three times. In 2018, Zidane, managing Real Madrid, became the first manager in the history of football to win three consecutive UEFA Champions League titles. A few days after the victory, he resigned as Real Madrid coach only to return as manager a year later. His modest character has endeared him to the wider public.

GERMANY

Özil, Mesut

A key member of Germany's World Cup 2014 winning team, this Arsenal playmaker of Turkish descent was awarded the Bambi award in 2010 for being a prime example of successful integration into German society. In 2018, after receiving criticism for posing with Turkey's President and Germany's poor World Cup performances, Özil announced his retirement

from international football. He said “I am German when we win, but I am an immigrant when we lose”. He has a massive social media following—one of the highest in the world among sports people with a staggering 76 million online fans. He received plaudits for donating his 2014 World Cup winnings to children undergoing surgery in Brazil.

RUSSIA

Nurmagomedov, Khabib

Read bio on page 111 in Honourable Mentions.

UNITED KINGDOM

Farah, Mohamed

The most successful British athlete ever, Farah won the gold in the 5000m and 10,000m at the 2012 and 2016 Olympic games as well as 6 other global golds. Born in Somalia but raised in the UK from the age of 7, Farah has captured the hearts of the British public with his hard work, success, smile and warm personality. He is a popular role model to follow for people from all over the world, especially in the Muslim world. He was awarded a CBE in 2013 and knighted in 2017, the year he announced his retirement from track running. His winning celebration, the ‘mobot’ is mimicked internationally.

Hussain, Nadiya

Since winning the BBC’s The Great British Bake Off in 2015, Nadiya Hussain has gone from being the most famous British baker to being a columnist, author and television presenter. She has produced a popular documentary giving an insight into Bangladesh, her country of origin, as well as a TV cookery series. She has become a household name and instantly recognisable face in the UK, Bangladesh and for Muslims worldwide. She was bestowed the honour of being asked to produce a cake for the 90th birthday celebrations of Queen Elizabeth II.

Oceania

NEW ZEALAND

Williams, Sonny

Sonny Williams is an international rugby player and former heavyweight boxing champion of New Zealand. Williams converted to Islam in 2008, and is the first Muslim to play for the legendary All Blacks. In 2013, he was judged the World’s Best Rugby League player at the annual RLIF Awards. He memorably gave away his World Cup winner’s gold medal to a young supporter just after the 2015 final.



He loves them and they love Him.

The Table Spread 5 : 54

Calligraphy by Hasan Kan’an © FreeIslamicCalligraphy.com

Middle East and North Africa

EGYPT



Al-Zawahiri, Ayman

Ayman al-Zawahiri has been the leader of Al-Qaeda since the killing of Osama bin Laden. Born into a prosperous medical family in Egypt, he completed medical studies and set up a clinic. In the 80's, he was already part of the Islamic Jihad group in Egypt and was arrested and tortured in prison. He went on to become the leader of Egypt's Islamic Jihad, which he merged into al-Qaeda in 1998. He emerged as bin Laden's personal advisor and physician. He is often credited with being the "real brains" of Al-Qaeda. Despite a huge US bounty on his head, he has managed to evade capture and with the demise of DA'ISH he may move to the fore again.

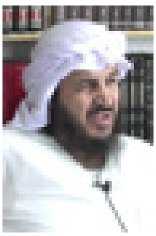
IRAQ



Al-Baghdadi, Abu Bakr

Abu Bakr Al-Baghdadi is the leader of DA'ISH. DA'ISH has been responsible for numerous massacres and atrocities and while they have spared none who disagree with them, their attacks on religious minorities have received particular media attention. Their heyday seems to be over as they have lost all territory they held in Syria and Iraq. A video posted in early 2019 was the first video of him in five years. The message acknowledged the losses of DA'ISH, and stated that this is expected in a war of attrition. He also named a successor—Abdullah Qardash.There are no confirmed reports of Al-Baghdadi's background, but some reports say that Al-Baghdadi was born near Samarra, Iraq, and holds a PhD in Islamic Studies from the University of Islamic Sciences in the Baghdad suburb of Adhamiya.

JORDAN



Al-Maqdisi, Abu Muhammad

Abu Muhammad Al-Maqdisi (born Isam Muhammad Tahir Al-Barqawi) is a Jordanian-Palestinian Salafi leader who became a mentor for Abu Musab al-Zarqawi—the founder of Al-Qaeda in Iraq—while they were in prison together. Al-Maqdisi's writings are still a source of inspiration for many Salafi-Jihadis despite his criticism of the extreme violence of al-Zarqawi and other jihadis. He is especially known for his book in which he declared takfir on the Saudi regime. Al-Maqdisi was recently found guilty on terrorism charges and sentenced to five years in prison by a Jordanian court.

SYRIA



Al-Julani, Abu Muhammad

Al-Julani is the current Emir and founder of the Syrian militant group now known as Hay'at Tahrir al-Sham (HTS). This group was formed in 2017 with the merging of several other militant groups. It is the main force fighting the Syrian regime and until recently was allied to al-Qaeda. It formally renounced links with al-Qaeda in July 2016 in an attempt to show that the group is focused on regime change in Syria alone, and does not have wider regional goals.

Sub-Saharan Africa

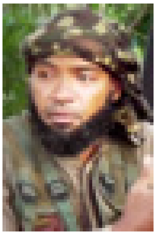
NIGERIA



Shekau, Abubakar

Shekau is the head of Boko Haram, a terrorist group in Nigeria that has carried out a number of atrocities. He speaks Hausa, Arabic, and English, and claims to have undergone theological training. He has appeared in videos posted online, most notably after the kidnapping of over 200 schoolgirls in April 2014. In March 2015, Boko Haram pledged allegiance to DA'ISH and stepped up their terror attacks, including a massacre of over 150 Muslims praying in mosques during Ramadan. In August 2016, DA'ISH appointed Abu Musab Al-Barnawi as the group's new leader, but Shekau refused to recognize Barnawi's authority. Unconfirmed reports of Shekau's death are regularly disproved every few months.

SOMALIA



Umar, Ahmad

Ahmad Umar, also known as Abu Ubaidah, has been the Emir of al-Shabaab since 2014, after US airstrikes killed the previous emir (Ahmed Abdi Godane). When Umar became advisor to Godane in 2013, he purged al-Shabaab of its foreign fighters, and oversaw all the domestic policies of the group. Umar adheres to takfiri ideology and strives to fulfill Godane's vision for al-Shabaab. Al-Shabaab still carry out terrorist attacks in Mogadishu, Somalia, despite the presence of thousands of Somalia government as well as African Union troops. They have targeted hotels and resorts as well as Ugandan and Kenyan troops.

Asia

INDONESIA



Bashir, Abu Bakar

Abu Bakar Bashir is an Indonesian Muslim cleric and leader of the Indonesian Mujahedeen Council (MMI). He was sentenced to 15 years imprisonment at his third trial in June 2011 on charges of planning and encouraging terrorist operations. In August 2014, he publicly pledged allegiance to Abu Bakr Al-Baghdadi, leader of DA'ISH, and his declaration of a caliphate.

NEW ADDITIONS TO THE 450 LISTS

POLITICAL

- General Javed Bajwa, Pakistan
  page 131
- Asma Abdalla, Sudan
  page 129
- Samira Gutoc-Tomawis, Philippines
  page 132

ADMINISTRATION OF RELIGIOUS AFFAIRS

- Imam Shady Alsuleiman, Australia
  page 141
- Maulana Zuhair ul Hassan, India
  page 138
- Miftahul Achar, Indonesia
  page 138
- Dr Salim M. AlMalik, Saudi Arabia
  page 136
- Sheikh Muhammad Bukai, Brazil
  page 142
- Maulana Saad Kandhalvi, India
  page 137

PREACHERS & SPIRITUAL GUIDES

- Omar Suleiman, USA
  page 148
- Mufti Djemali Metso, Greece
  page 146
- Sheikh Jihad Hammadeh, Brazil
  page 149

SOCIAL ISSUES

- Sheikh Mustapha Ibrahim, Ghana
  page 156
- Sufyan Ismail, UK
  page 161
- Khawar Qureshi, UK
  page 161
- Dr Azza Karam, Egypt
  page 153
- Razia Sultan, Bangladesh
  page 158
- Mohammed Mohibullah, Myanmar
  page 159

ARTS & CULTURE

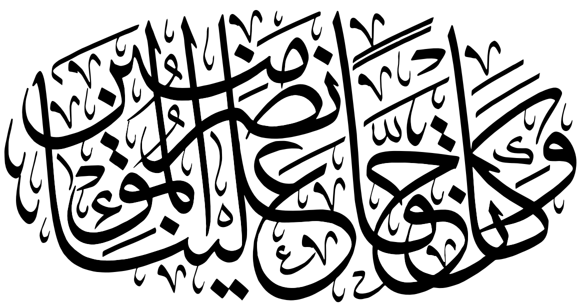
- Peter Sanders, UK
  page 177

MEDIA

- Gulchehra Hoja, China
  page 182

CELEBRITIES & SPORTS STARS

- Wu Lei, China
  page 184



And it was ever incumbent upon Us to give victory to the believers.

The Romans 30 : 47

Calligraphy by Hasan Kan'an © FreeIslamicCalligraphy.com

THE OBITUARIES



My Lord, indeed You have given me of sovereignty and You have taught me the interpretation of events. Originator of the heavens and the earth! You are my Protector in this world and the Hereafter. Take me to You in submission and join me to the righteous

Joseph 12 : 101

Calligraphy by Hasan Kan'an © FreeIslamicCalligraphy.com

Hajji Muhammad Abdul-Wahhab



Top 50 (14)
Pakistan
Born: 1923
Died: 18 November 2018

Hajji Abdul-Wahhab was the leader of the Pakistan chapter of the Tablighi Jamaat (TJ)—a transnational Islamic organization dedicated to renewing the practice of Islam—since 1992. Centred in Raiwind, Pakistan, this chapter has a huge following worldwide mainly through its subcontinent diaspora followers. As Amir, or leader of Pakistan's Tablighi Jamaat, Hajji Abdul-Wahhab's influence spanned globally. Considered a foremost da'ee, or inviter to the faith of Islam, Abdul-Wahhab spoke about the need to return to the correct beliefs and practices of Islam in numerous countries and congregations.

Hajji Abdul-Wahhab joined the TJ in 1944 during the lifetime of its founder Maulana Muhammad Ilyas Kandhelvi. This conferred a special status on Abdul-Wahhab. He migrated to Pakistan after 1947 and founded Madarssa Arabia near Raiwind Railway Junction. He was known as one of the first five men in Pakistan to embrace the teachings of the TJ and dedicated his life to it.

In Pakistan alone, Abdul-Wahhab's influence won the allegiance of prominent politicians, actors, and sports stars. Despite his influence over key Muslim leaders from various fields of social power, Abdul-Wahhab was consistent in being apolitical and defined the work of the Tablighi Jamaat as a spiritual revivalist movement. He publicly stated the importance of non-violence in Islam and distanced himself from Islamic militants.

Hadhrat Sheikhul Hadith Maulana Yusuf Motala



Scholarly
United Kingdom
Born: 25 November, 1946
Died: 9 September 2019

(Obituary wtitten by Dr Mufti Abdur-Rahman Mangera)

A master of hadith and Qur'an. A sufi, spiritual guide and teacher to thousands. A pioneer in the establishment of a religious education system. His death reverberated through hearts and across oceans. We are all mourning the loss of a luminary who guided us through increasingly difficult times.

Monday, September 9, turned out to be a day of profound anguish and sorrow for many around the world. In the early morning hours, news of the death of Mawlana Yusuf Sulayman Motala, fondly known as "Hazrat" (his eminence) to those who were acquainted with him, spread. He had passed away on Sunday at 8:20 pm EST in Toronto, after suffering a heart attack two weeks earlier.

His journey in this world had begun more than 70 years ago in the small village of Nani Naroli in Gujarat, India, where he was born on November 25, 1946 (1 Muharram 1366) into a family known for their piety.

His early studies were largely completed at Jami'a Husayniyya, one of the early seminaries of Gujarat, after which he travelled to Mazahir Ulum, the second oldest seminary of the Indian Sub-Continent, in Saharanpur, India, to complete his '*alimiyya* studies. What drew him to this seminary was the presence of one of the most influential and well-known contemporary spiritual guides, Mawlana Muhammad Zakariyya Kandhlawi (d. 1402/1982), better known as "Hazrat Sheikh." He had seen Mawlana Zakariyya only briefly at a train stop, but it was enough for him

to understand the magnitude of his presence.

Mawlana Yusuf remained in Saharanpur for two years. Despite being younger than many of the other students of Sheikh Zakariya, the Sheikh took a great liking to him. Sheikh Zakariya showered him with great attention and even deferred his retirement from teaching *Sahih al-Bukhari* so that Mawlana Yusuf could study it under his instruction. While in Saharanpur, Mawlana Yusuf also studied under a number of other great scholars, such as Mawlana Muhammad ʿAqil (author of *Al-Durr al-Mandud*, an Urdu commentary of *Sunan Abi Dawud* and current head lecturer of Hadith at the same seminary), Sheikh Yunus Jownpuri (d. 1438/2017) the previous head lecturer of Hadith there), Mawlana Asʿadullah Rampuri (d. 1399/1979) and Mufti Muzaffar Husayn (d. 1424/2003).

Upon completion of his studies, Mawlana Yusuf's marriage was arranged to a girl from the Limbada family that had migrated to the UK from Gujarat. In 1968, he relocated to the UK and accepted the position of imam at Masjid Zakariya, in Bolton. Although he longed to be in the company of his Sheikh, he had explicit instructions to remain in the UK and focus his efforts on establishing a seminary for memorization of Qur'an and teaching of the *ʿalimiyya* program. The vision being set in motion was to train a generation of Muslims scholars that would educate and guide the growing Muslim community.

Establishing the first Muslim seminary, in the absence of any precedent, was a daunting task. The lack of support from the Muslim community, the lack of integration into the wider British community, and the lack of funds, made it seem an impossible endeavour. And yet, Mawlana Yusuf never wavered in his commitment and diligently worked to make the dream of his teacher a reality. In 1973 he purchased the derelict Aitken Sanatorium in the village of Holcombe, near Bury, Lancashire. What had once been a hospice for people suffering from tuberculosis, would become one of the first fully-fledged higher-education Islamic institutes outside of the Indian-Subcontinent teaching the adapted-Nizami syllabus.

The years of struggle by Maulana Yusuf to fulfil this vision paid off handsomely. Today, after four decades, Darul Uloom Al Arabiyya Al Islamiyya, along with its several sister institutes, also founded by Mawlana Yusuf, such as the Jamiatul Imam Muhammad Zakariya seminary in Bradford for girls, have produced well over 2,000 British born male and female *ʿalimiyya* graduates—many of whom are working as scholars and serving communities across the UK, France, Belgium, Holland, Portugal, the US, Canada, Barbados, Trinidad, Panama, Saudi Arabia, India and New Zealand. Besides these graduates, a countless number of individuals have memorized the Qur'an at these institutes. Moreover, many of the graduates of the Darul Uloom and its sister institutes have set up their own institutes, such as Jamiatul Ilm Wal Huda in Blackburn, Islamic Dawah Academy in Leicester, Jami'ah al-Kawthar in Lancaster, UK, and Darul Uloom Palmela in Portugal, to just mention a few of the larger ones. Within his lifetime, Mawlana Yusuf saw first-hand the fruit of his labours—witnessing his grand students (graduates from his students' institutes) providing religious instruction and services to communities around the world in their local languages. What started as a relationship of love between a student and teacher, manifested into the transmission of knowledge across continents. In some countries, such as the UK and Portugal, one would be hard pressed to find a Muslim who had not directly or indirectly benefited from him.

Mawlana Yusuf was a man with deep insights into the needs of Western contemporary society, one that was very different to the one he had grown up and trained in. With a view to contributing to mainstream society, Mawlana Yusuf encouraged his graduates to enter into further education both in post-graduate Islamic courses and western academia, and to diversify their fields of learning through courses at mainstream UK universities. As a result, many *ʿalimiyya* graduates of his institutes are trained in law, mainstream medicine, natural medicine and homeopathy, mental health, child protection, finance, IT, education, chaplaincy, psychology, philosophy, pharmacy, physics, journalism, engineering, architecture, calligraphy, typography, graphic design, optometry, social services, public health, even British Sign Language. His students also include several who have completed PhDs and lecture at universities. His vision was to train British-born (or other) Muslim scholars who would be well versed in contemporary thought and discipline along with their advanced Islamic learning, equipping them to better contribute to society.

Despite his commitment to the establishment of a public good, the Sheikh was an immensely private person and avoided seeking accolade or attention. For many decades he refused invitations to attend conferences or talks around the country, choosing to focus on his students and his family, teaching the academic syllabus and infusing the hearts of many aspirants with the love of Allah through regular gath-

erings of remembrance (*dhikr*) and spiritual retreats (*i'tikaf*) in the way of his Sheikh's Chishti Sufi order.

During my entire stay with him at Darul Uloom (1985–1997), I can say with honesty that I did not come across a single student who spoke ill of him. He commanded such awe and respect that people would find it difficult to speak with him casually. And yet, for those who had the opportunity to converse with him, knew that he was the most compassionate, humble, and loving individual.

He was full of affection for his students and colleagues and had immense concern for the Muslim Ummah, especially in the West. He possessed unparalleled forbearance and self-composure. When he taught or gave a talk, he spoke in a subdued and measured tone, as though he was weighing every word, knowing the import it carried. He would sit, barely moving and without shifting his posture. Even after a surgical procedure for piles, he sat gracefully teaching us *Sahih al-Bukhari*. Despite the obvious pain, he never made an unpleasant expression or winced from the pain.

Anyone who has listened to his talks or read his books can bear testimony to two things: his immense love for the Messenger of Allah (Allah bless him and give him peace) and his love for Sheikh Mawlana Muhammad Zakariya Kandhlawi (may Allah have mercy on him). It is probably hard to find a talk in which he did not speak of the two. His Sheikh was no doubt his link to the Messenger of Allah (Allah bless him and give him peace) in both his hadith and spiritual transmissions.

Over the last decade, he had retired from most of his teaching commitments (except *Sahih al-Bukhari*) and had reduced meeting with people other than his weekly *dhikr* gatherings. His time was spent with his family and young children and writing books. His written legacy comprises over 20 titles, mostly in Urdu but also a partial *tafsir* of the Qur'an in classical Arabic.

After the news of his heart attack on Sunday, August 25, and the subsequent effects to his brain, his well-wishers around the world completed hundreds of recitals of the Qur'an, several readings of the entire *Sahih al-Bukhari*, thousands of litanies and *wirds* of the formula of faith (*kalima tayyiba*), and gave charity in his name. However, Allah Most High willed otherwise and intended for him to depart this lowly abode to begin his journey to the next. He passed away two weeks later and reports state that approximately 4,000 people attended his funeral. Had his funeral been in the UK, the number of attendees would have multiplied several folds. But he had always shied away from large crowds and gatherings and maybe this was Allah Most High's gift to him after his death. He was 75 (in Hijra years, and 72 in Gregorian) at the time of his death and leaves behind eight children and several grandchildren.

Mawlana Yusuf educated, inspired and nourished the minds and hearts of countless across the UK and beyond. May Allah Almighty bless him with the loftiest of abodes in the Gardens of Firdaws in the company of Allah's beloved Messenger (Allah bless him and give him peace) and grant all his family, students, and cherishers around the world beautiful patience.

HE Dr Abd Al-Kabir Modghari



Administration of Religious Affairs
Morocco
Born: 1942
Died: 19 August 2017

Modghari was the director of the Casablanca-based Bayt Mal Al Qods Asharif Agency of the Organization of the Islamic Conference, an organization devoted to safeguarding the city of Jerusalem and its religious, architectural, and cultural heritage, as well as providing developmental assistance to the people and institutions of Palestine. Modghari previously represented the late King Hassan II as the long-term Minister of Endowments and Islamic Affairs of the Kingdom of Morocco.

HE Muhammad Morsi Isa Al-Ayyat



Political
Egypt
Born: 8 August 1951
Died: 17 June 2019

Muhammad Morsi Isa al-Ayyat, was a leading member of the Muslim Brotherhood and became the first democratically elected president of Egypt in June 2012. A little more than a year later, following massive anti-Morsi demonstrations, he was deposed from office and detained by the Egyptian armed forces. His critics accused him of trying to turn Egypt into an Islamist dictatorship while doing nothing to improve the dire state of Egypt's economy. The Muslim Brotherhood was outlawed and Morsi was sentenced to death, a case that was overturned by the Cassation Court in 2016. An independent panel made up of British Parliamentarians reported that Morsi was kept in

torture-like conditions and that inadequate medical care will likely “lead to premature death.” On June 17th, 2019 Egyptian state television reported that Morsi had collapsed in court and later died suddenly.

HE Prof Kamal Abulmagd



Social Issues
Egypt
Born: 28 January 1930
Died: 3 April 2019

Abulmagd was the Vice President of the National Council for Human Rights in Egypt. He was an important intellectual in Egypt and the wider Arab World, and held significant influence over media relations and public diplomacy in the Middle East. Shortly after September 11, 2001, Abulmagd was appointed the Commissioner Responsible for Dialogue between Civilizations by the Arab League. He is noted as one of the most influential “new Islamist” thinkers.

Nabeel Al-Azami



Educator
United Kingdom
Born: 1980
Died: 14 August 2019

(The following obituary is taken from the Muslim Council of Britain’s website)

Those who knew Nabeel can attest to his exceptional kindness, generosity and talent. Despite his young age, his achievements were towering. Many will know him as founding director of Murabbi Consulting, his organisation specialising in ethical leadership. Others will have met him during his earlier time at Islamic Relief Worldwide, as Head of Global HR. We at the MCB are indebted to his work alongside previous Secretary General Dr Muhammad Abdul Bari in initiating an Institutional Capacity Building Initiative (ICBI) for affiliates and wider Muslim organisations.

During his lifetime he received many accolades. As an Adair Accredited Leadership trainer, he won the Chairman’s Leadership award two years in a row, was a finalist for HR Professional of the Year 2015, and won HR Team of the Year 2015. In June this year, he launched his monumental book *Muhammad ﷺ: 11 Leadership Qualities that Changed the World*, a culmination of 20 years of experience and work.

The legacy he has left behind in death is one that we can all look to for guidance, as we did in life. Many of Nabeel’s family, friends and colleagues have shared how often they looked to him as someone who offered immense wisdom and clarity. Whether it was words of encouragement in times of uncertainty, or his living embodiment of the values we all aspire to, he was the impactful leader who led by example. Nothing underlines this more than his selflessness and courage after being diagnosed with his terminal illness.

A significant part of Nabeel’s life was spent in service to the communities he came from. As well as being a husband, father, brother and son, he was also a mentor to many young Muslims forging their way in life. Through his gentle conversations, challenging and reflective training sessions, practical advice and support, his insights have shaped many minds and characters. Though this is a tremendous loss for the world, we are thankful to Allah for the gift of a generous, patient and wise friend.

May Allah forgive him, accept his deeds and bless him with Jannat al-Firdaus. May Allah grant his family patience and relief. Ameen.



Surely we belong to God, and to Him we will return
The Cow, 156
Calligraphy by Hasan Kan’an © FreeIslamicCalligraphy.com

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوا وَأَطِيعُوا وَأَنفِقُوا خَيْرًا
لِّأَنفُسِكُمْ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

التغابن ٦٤: ١٦

صَدَقَ اللَّهُ الْعَظِيمُ

So fear God as far as you can, and listen, and obey and expend; that is better for your souls.
And whoever is shielded from the avarice of his own soul, such are the successful.

Mutual Disillusion, 16

GUEST CONTRIBUTIONS

Contents

Towards a Postmodern Synthesis of Islamic Science and Modern Science, the Epistemological Groundwork

by Professor Osman Bakar

TERMINOLOGICAL CLARIFICATION

The main purpose of this article is to provide an introductory discussion of one of several knowledge synthesis projects with which I have been engaged in the past one decade.[1] I call this particular project "Postmodern Synthesis of Islamic Science and Modern Science." For clarity about the whole purpose of this project, an explanation of the terms in the title seems necessary. Let me first explain the meaning of the term 'Islamic science' in the sense I am using it here. A clarification of the term would help us to focus on the real issues that are raised by the title of this essay, since in current usage the term is found to connote several different meanings, and hence the possibility of confusion. Some people are using the term Islamic science as an English rendering in singular of the Arabic *al-'ulum al-Islamiyyah* that primarily refers to the so-called religious sciences, especially the sciences of the Quran and Prophetic hadiths, science of principles of religion (*'ilm usul al-din*), and sciences of Islamic jurisprudence (*'ilm al-fiqh*) and principles of jurisprudence (*'ilm usul al-fiqh*). From the point of view of Islamic epistemology, the term *al-'ulum al-Islamiyyah* as understood by a large segment of the *'ulama'* is found to be inherently problematic.

To ascribe Islamicity to some sciences only as what this group has been doing, no matter how important these sciences may be to religion, but not to other sciences, would be contrary to the concept and philosophy of knowledge in Islam. Such a line of reasoning smacks of epistemic sectarianism that goes against the principle of unity of knowledge that is so much emphasised in Islamic epistemology. Moreover, this epistemic sectarianism is known to have the negative effect of discouraging many Muslims from studying the so-called "secular sciences" that are viewed by Muslim epistemologists as no less important to societal health than the religious sciences. In the history of Islamic civilisation the most widely accepted division of the sciences was the division into transmitted (*al-'ulum al-naqliyyah*) and rational sciences (*al-'ulum al-'aqliyyah*), which for centuries shaped Muslim educational system until modern times. This division was conceived within the unitary epistemological perspective in which both categories of sciences were viewed as Islamic in the sense that they conformed to the most universal epistemological criteria of Islamicity. Such a division had spared mainstream classical Islamic thought of epistemic dichotomy between the humanities and the natural and the social sciences that was to characterise and indeed haunt modern Western thought.

Some others are using the term Islamic science to mean knowledge of the natural world that they claim is contained in many verses of the Quran and also in the Prophetic hadiths. They believe in modern science but with the claim that many discoveries in this science have been anticipated in the Quran. Their interpretation of those Quranic verses that they consider as laden with scientific ideas tends to be generally influenced by latest discoveries in modern science. This particular approach to a scientific interpretation of Quranic verses that relies on modern scientific discoveries has been criticised by many well-known Muslim scholars.

There is yet another usage of the term Islamic science. In this third sense, Islamic science refers to the entire body of scientific knowledge that was produced and cultivated in Islamic civilization since its beginning in the seventh century CE. Notwithstanding the fact that it was partly contributed by non-Muslim scientists and scholars who lived under the civilizational umbrella of Islam and partly inspired by pre-Islamic sciences, this body of knowledge is considered by proponents of this third understanding of Islamic science to be Islamic in nature, since it conforms at the level of concepts and theories to the unitary epistemological perspective embodied in the Principle of Divine Unity (*al-tawhid*) and at the level of applications to the principles of the Sharia. This group of Islamic science proponents also believes that the principles of this science are relevant and applicable at all times by virtue of their universal

1 Knowledge synthesis projects on which I have embarked and on which I have published include a project on re-examination of the foundational assumptions of modern science with the view of providing them with more solid ones; a project on the synthesis between traditional Islamic and modern biomedicines; and a project on integral ecology aimed at providing a synthesis of biophysical, built and cultural environments.

and perennial worth. One implication of this belief is that it is possible through an intellectual renewal (*al-tajdid al-ʿaqli*) to resurrect the traditional spirit and philosophy of Islamic science but in new forms that meet the contemporary human needs. I am using the term Islamic science in this third sense. It is this meaning of Islamic science that makes it meaningful to speak of its synthesis with modern science.

The term modern science itself needs clarification. By modern science I mean the science that originated in the West in the early seventeenth century CE and that is based on Newtonian mechanistic philosophy of nature and epistemological principles of rationalism and empiricism. In the main it was the Newtonian universe that constituted the core dimension of the worldview of modern science. Since the mid-twentieth century many Western intellectuals and scientists have been telling the world that the age of modern science has come to an end. This view on the fate of modern science is widely accepted so much so that it became one of the significant strands of thought constituting the philosophical movement known as postmodernism. The single most important factor that ended the epistemological place and role of Newtonian physics as the main shaper of modern Western scientific worldview was quantum physics. The new physics was welcome by postmodernists, because it strengthened their philosophical position in their counter-movement against many of the tenets of modernism. The lifespan of the modern scientific worldview was thus relatively short, only about three hundred and fifty years (from early seventeenth century CE to mid-twentieth century CE) as compared, for example, to that of Islamic science that lasted nearly a millennium (eighth century CE till seventeenth century CE).

ISLAMIC SCIENCE, MODERN SCIENCE, AND POSTMODERN SCIENCE: WHY THE NEED FOR SYNTHESIS

From the perspective of Islamic epistemology there are several reasons why there is an urgent need to pursue a veritable synthesis between Islamic science, modern science, and postmodern science. The reasons are theological, philosophical, and scientific. First, the theological reason. There is a need to reaffirm the idea of knowledge synthesis as the *raison d'etre* of Islam. No less than the Quran itself that advances the all-important claim that it has been revealed by God to remind humankind of its special scriptural status as the synthesis of all the previous divinely revealed scriptures, since no other revealed book would appear after it. The core theological content of the religion of Islam is the principle of divine unity (*al-tawhid*). This principle, which serves an epistemological function at various levels and within various domains of knowledge in accordance with the nature of Islam as a religion of knowledge *par excellence*, is both inclusive and synthetic in nature.

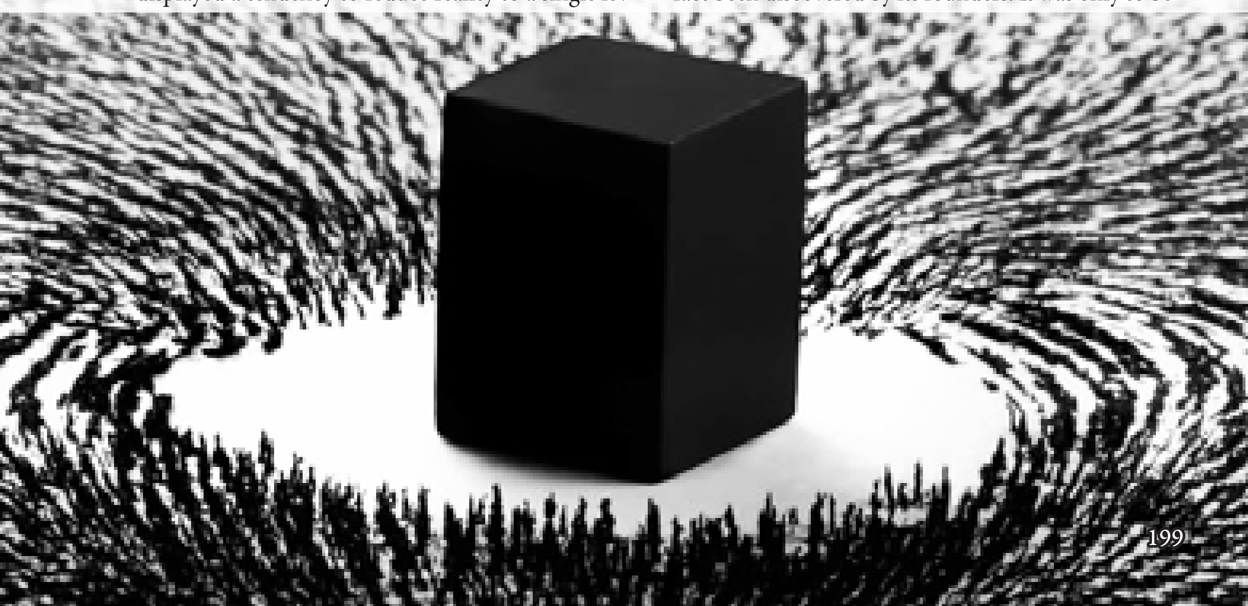
For the purposes of both general and specific knowledge syntheses, the principle of *al-tawhid* may be called upon to play its needed synthesising role once its domain of applications has been identified and clarified. Historically, in the domain of science Islamic civilisation has witnessed the synthesising role of this principle both at the level of its philosophy and theory-construction. By virtue of the synthesising spirit of Islam the religion, Islamic science that was based on its teachings too became synthetic in nature. Historically, Islamic science was created out of the scientific heritage of the world's civilisations, big and small, that came into Muslim hands.



The heritage was indeed diverse. It was the principle of *al-tawhid* that served as the epistemological thread linking these diverse elements to one another and weaving them intricately yet beautifully into a harmonious whole. The general lesson to be learnt from this historical experience is that Muslims could not remain indifferent to epistemological claims from modern and postmodern sciences, which are indeed many. In the light of the synthesising mission of Islamic civilisation and the synthetic nature of Islamic science, knowledge synthesis would be a natural Muslim epistemological response to modern science and postmodern thought. Moreover, knowledge synthesis promises to be a more effective answer to the philosophical challenges posed by modern and postmodern sciences than the decades-old Islamisation of knowledge project that has proved to be a divisive social issue, especially in pluralistic societies where Muslims have to live together and discourse with non-Muslims.

Second, the philosophical reason. Quite clearly, the philosophical outlooks of Islamic science and modern science are different. The philosophical gap between the worldviews of the two sciences is immense. The philosophical outlooks in question pertain mainly to ontological, cosmological, and epistemological views and doctrines. On a number of fundamental issues, the philosophies of the two sciences are known to diverge and even contradict each other. Ontologically, Islamic science accepts the idea of a universal hierarchy of beings (*maratib al-mawjudat*) that stretches from God at its highest to the physical things on earth at its lowest. Mainstream modern science is found to have professed changing ontological beliefs in its short history that displayed a tendency to reduce reality to a single level, namely the lowest in the traditional hierarchy of beings that was accepted in Islamic science. During the first phase of its existence, modern science maintains an ontological belief in a two-level reality comprising God and the universe. Although God continues to be involved in His creation, as in fact believed by Isaac Newton (1643 CE—1727 CE), one of its major founders, the universe of modern science has been emptied of its angelic content. Later, during the European Enlightenment period (late seventeenth century CE till early nineteenth century CE) under the influence of Deism (flourished between 1690 CE and 1740 CE), the theological belief that affirmed God's existence but negated His interactions in the universe, modern science adopted the idea of an autonomous physical world that is completely cut off from God. This belief made the idea of God redundant to science, thus paving the way for the final reduction of physical reality to what is only established through the empirical methods.

Cosmologically, Islamic science accepts the idea of a universe that is populated by spiritual, subtle, and physical creatures that are hierarchically ordered. Islamic science affirms the idea taught by the Quran that the multi-layered universe is continuously subjected to divine governance with the angels and the jinn playing their cosmic roles as His secondary agents in the running of the physical world. In contrast, the universe believed by modern science was no longer alive following the extinction of the angelic species in its new cosmic order. It became a lifeless entity. The Newtonian universe was turned into a vast machine that runs according to physical laws that can be discovered by the human mind. It was the main task of science to discover these laws, some of which had in fact been discovered by its founders. It was only to be



expected that a shrinking of objective reality in the macrocosm has to happen in parallel to a shrinking of subjective reality in the microcosm, since the one-to-one correspondence between the macrocosm and the microcosm, being itself a cosmic law, had to prevail. Thus, the multi-dimensional and complete man that is constituted of body, mind and spirit, as affirmed by Islamic science, has been reduced to the Cartesian body-mind entity, a major foundational pillar of modern science. The human body came to be treated as a machine, a view with numerous implications for human health and medical science and practices.

Along with the mechanisation of the human body, the Cartesian mind eventually became reduced to a cerebral intelligence rooted in the human brain that is fully explainable through an empirical neuroscience. Thus, emerged the image of modern man as the thinking machine. The cerebral intelligence thus perceived and understood has the potential to be mechanised. The artificial intelligence agenda in the postmodern era is nothing more than an attempt to bring the process of mechanisation of the human mind to its logical conclusion. In both theory and practice, the mechanisation of human intelligence that is pursued to its furthest limits poses tremendous challenges to Islam and its civilizational ideals. The progressive mechanisation of human intelligence is expected to be accompanied by a corresponding progressive dehumanisation of man, a future scenario that the Quran describes as the moment when the human condition will be such that God will bring man down "to the lowest of the low."[2]

Given the wide gulf that separates between the philosophical perspectives of Islamic science and modern science, it is not surprising that there are people who dismiss the epistemological synthesis out of hand or simply scoff at the idea. However, intellectually a knowledge synthesis project of the kind and scope that I am proposing here is necessary not only for the sake of the Muslim ummah but rather for the whole of humanity. Hence the project needs to be pursued. May be, so as not to be too pessimistic about the feasibility of the project, an explanation is needed on what we expect to achieve in the proposed synthesis. Muslim historical experiences in knowledge synthesis enterprise could be of great help to contemporary academics and scholars who are interested in pursuing the same kind of enterprise. For example, we may refer to the classical Muslim attempt to create an Islamic philosophy and science by incorporating ancient Greek knowledge in the field into their scheme of synthesis. Muslim thinkers who initiated the synthesis enterprise made their deliberate choice. They ignored or rejected Democritus' theory of atoms, because he gave qualities such as indestructability and eternity to these atoms that Islamic theology and metaphysics consider as unique to God. But generally speaking, they accepted for example the



2 The Quran, Surah 95, Verse 5.

ideas of Plato and Aristotle, Pythagoras, Euclid, Galen and Hippocrates. They made their choice on the basis of intellectual discernment the criteria of which are made available by the revealed teachings of Islam. Thus, they were sifting through the Greek intellectual heritage to identify ideas that were acceptable for their knowledge synthesis.

Likewise, with respect to knowledge synthesis between Islamic science and modern science it is not necessary from the perspective of the former that all elements of the latter—its foundational assumptions, concepts and theories, methodological principles and tools, schemes of data interpretation, objectives, and many others—be accepted for synthesis. What is needed to be done is to sift the unacceptable out from the acceptable or the false out from the true. A similar sifting through the Islamic science heritage needs to be done. In fact, this sifting is the first step that needs to be taken in a synthesis. This sifting, which is basically an intellectual activity, requires discernment of the data in question to enable synthesisers to determine their epistemic status. Synthesisers need to have a lot of knowledge in the area of studies in which the synthesis is to be undertaken. The task of sifting through ideas that we have in mind becomes especially tedious when the synthesis to be done involves the whole of modern science and Islamic science and not merely one or two branches of science. Necessarily the knowledge synthesis project has to be pursued as a collective enterprise.

Looking at the whole process of knowledge synthesis in question, beginning with sifting through the heritage in both sciences and going through the phase of reinterpretation of the selected ideas right to the phase of integration of these reinterpreted ideas into the *tawhidic* epistemological framework until the synthesis is completed, the phase of sifting seems to be the most taxing. Once the sifting is done, the rest of the work appears to be less time consuming. However, the phase of integration is in need of ingenuity and wisdom from the synthesisers. The point I wish to reiterate here is that a knowledge synthesis between Islamic science and modern science is possible. The successful precedents in knowledge synthesis in Islamic civilisation may serve as a source of inspiration for contemporary synthesisers.

Third, the scientific reason. Modern science has accumulated an impressive wealth of scientific data about the natural world, including human beings. Intensive specialisations in various branches of modern science have been a major contributing factor to this success. However, overspecialisation generates its own problem. Specialisation implies a greater focus and reliance on analysis. I have argued in my previous article published in *The Muslim 500*[3] that whatever success specialisation has achieved in contributing to the growth of knowledge has been at the expense of synthesis. The lack of knowledge synthesis and interdisciplinary studies has meant that many academics and scholars have been largely shaped in their intellectual visions by the specialised knowledge they have accumulated in their respective disciplines. As a result, intellectual segregation has prevailed in our institutions of higher learning. I am arguing here that a knowledge synthesis between Islamic science and modern science could help address the issues arising from overspecialisation in the latter science, since the former science possesses the necessary epistemological means to achieve integration of detailed and specialised knowledge into a broader vision of knowledge.

PRIORITISING KNOWLEDGE SYNTHESIS PROJECTS

The theological, philosophical, and scientific justifications for the knowledge synthesis between Islamic science and modern science need to be further developed. Simultaneously, specific knowledge syntheses may be undertaken such as what we have already initiated in several areas of study. I consider as highly significant the project on the synthesis between traditional Islamic and modern biomedicine that I am pursuing as part of a collaborative project on Religion and Medicine with my colleagues at Chicago University and Oxford University. However, given the fact that the domain of knowledge synthesis that we have in mind is so broad, it is necessary that we come up with priorities in our knowledge synthesis projects. *Wa bi'Llah al-tawfik wa'l-hidayah wa bihi nasta'in*.

Dr Osman Bakar has published 22 books and over 300 articles on Islamic thought and civilization, particularly on Islamic philosophy and science. He also writes on contemporary Islam and inter-religious and inter-civilizational dialogue. Please see bio on page 121.

3 Osman Bakar, 'The poverty of knowledge synthesis in the modern Muslim university: implications for the future Muslim mind,' The Muslim 500 (Amman: The Royal Islamic Strategic Studies Centre), pp. 112—114.

Alive and Awake: The First and Greatest Novel

by Oussama Hamza

THE FIRST AND GREATEST NOVEL

Ibn Tufayl's (d. 1185) Hay Ibn Yaqdhan (Alive, son of Awake) is the first and greatest novel ever written. Its influence in the European continent extends to the works of Thomas Hobbes, John Locke, Isaac Newton and Immanuel Kant. Other influences include Edward Pococke, John Locke, David Hume, George Berkeley, Karl Marx, William Molyneux, Gottfried Leibniz, Melchisédech Thévenot, John Wallis, Christiaan Huygens, George Keith, Robert Barclay, the Quakers, Samuel Hartlib and Voltaire. The story is said to have heralded the Scientific Revolution and European Enlightenment.

However, Hay's story has an even greater significance to its native tradition. The story of Hay is perhaps the greatest exegesis of the Qur'an ever written and elucidation of Abrahamic humanism or 'Adamism.' Indeed, Hay's story bears many similarities to Abraham's in the Islamic canon, which present Abraham as the original *philosophus autodidacticus*. It is also no coincidence that Ibn Tufayl is of Abrahamic ancestry, being from the illustrious tribe of Qays.

FAILED ATTEMPTS TO INTERPRET THE STORY THROUGH THE LENS OF SECULAR PHILOSOPHY

Given its tremendous impact on modern literature and philosophy, many scholars have tried to interpret Hay through the lens of secular philosophy—particularly European philosophy—or by drawing comparisons thereto. However, the story of Hay frustrates any attempt to understand it through such a lens or comparisons.

Writers outside of the Abrahamic tradition who try to understand Hay through secular Western philosophy get pretty much everything wrong about the story and its author. As mentioned previously, the story bears a striking resemblance to Abraham's in the Islamic canon. The beginning of the story harkens to Adam's creation, and the dissection of the doe parallels Abraham's dissection of the birds (Qur'an 2:260).

Hay is often interpreted from a secular European philosophical lens as the story of the progress of reason when it is in fact the story of the *limits* of reason and its ultimate *fulfillment*. Hay becomes the living presence of God on his island, looking after all its creatures, even its plants, while he is basically invisible to them.

Hay's is an amazing and unique story from start to finish with powerful images one can never erase from one's mind and that will leave a thinker thinking for years afterward. The following subsections will provide a synopsis of the story and briefly discuss some of its most memorable instances.

SYNOPSIS

Hay's story begins with two stories concerning how he came on his desert island. One story is a romance



where his mother sets him adrift in a basket. Another is how he was spontaneously generated on the island. Either way, Hay ends up alone on the island where a doe adopts him.

When the doe dies, Hay dissects her to understand what happened to her and find a way to fix her. He realizes something essential has left her and seeks the nature of this essence in his environment. Hay thus learns about nature, achieving greater knowledge of heaven than astronomers. He realizes this essence pervades everything including him, which brings him to contemplation and self-realization (enlightenment).

While Hay is in this state, a scholar named Absal lands on the island, seeking to lead a life of contemplation. He meets Hay. They share knowledge and Absal realizes Hay's intuitive knowledge is superior to the knowledge he was taught. Absal insists that Hay return with him to teach the people. They do so; however, the people do not understand the teachings of Hay. While the king encourages Absal and Hay to stay, they decide to return to the island.

The following paragraphs detail some key events in the narrative and their significance.

THE MYSTERIOUS BEGINNING

Hay's story starts powerfully with a dual narrative. One is a romance where his mother sends him off on in a basket on a river like Moses, so that he ends up alone on a desert island. The other is the 'scientific' story of his spontaneous generation, perhaps on some paradise island in India. The stories are two different interpretations of a mysterious beginning. Both are speculative and either way, Hay is from dust.

THE DISSECTION OF THE DOE

Hay is raised on the island by a doe. She dies eventually and Hay cannot understand what happened. Here follows one of the most powerful, vivid and marking images of the story. Hay dissects the doe.

He does this innocently, seeing she's rotting. He wants to find what is broken inside her—more specifically, what has *left* her—in a desperate attempt to fix her. (Ibn Tufayl was one of the early proponents of dissection in medicine.)

Hay comes to the astonishing realization that nothing is missing. Except for some heat, which inspires his fascination with fire, the 'machinery' is all there. What is missing is something intangible, which is the spirit of the doe he remembers.

THE CAVE (THE MIDDLE)

Hay gradually realizes his spirit is able to connect to other beings like the doe, including plants and animals. Hay forbids himself from eating meat, takes care not to walk on the plants of the island and dwells in a cave where he spends an increasing amount of time in blissful meditation, achieving greater levels of spiritual awareness. The heavens fascinate Hay, so much that he achieves greater knowledge of its bodies and their motions than the greatest astronomers.

Another of the most powerful images in the story occurs when Ibn Tufayl says Hay secluded himself in the cave one day and saw *everything*: God, the angels, heaven and hell. How could he know—let alone see—all these things when they are formal theological doctrines he was never taught? This mysterious image will leave a thinker thinking for years afterward.

One will further notice two parallels with the stories of Adam and Abraham, and the parable of the Cave (symbolizing death and enlightenment) which occurs in the middle of the Qur'an. Under the Adamic covenant, Adam was not allowed to eat the flesh of animals, which became a dispensation after the Deluge, under the covenant of Noah. The Prophet similarly said that blood (meat) has an addictive quality like wine and should be avoided (Malik 49:1710). Like Hay, Abraham was raised in a cave and achieved enlightenment through contemplation of the heavens (Qur'an 6:75-79).

Hay leads a blissful life of contemplation on the island. He is invisible from his cave and becomes a force of nature that keeps the island in perfect harmony. This is the contrary of Plato's Allegory of the Cave where the seeker of enlightenment goes *out* of the cave (rather than into it) and then returns to illuminate those in it.

THE ENCOUNTER WITH ABSAL

A serendipitous disruption occurs when another seeker of enlightenment, a scholar and friend of the king's (like Ibn Tufayl) called Absal, comes to Hay's island, looking to seclude himself and be free from the trammels of civilization. He meets Hay and instantly connects with him spiritually. Absal teaches Hay the ways of civilization, including language, and realizes his knowledge is inferior to Hay's intuitions. He therefore asks Hay to go back with him to society to share his enlightenment with others.

They do so, but most people are ill-disposed to the teachings of Hay, which cause them confusion and doubt. Hay and Absal realize their place is on the island. Hay concludes that the teachings of the sages and prophets are good to guide the people, and they must follow them to find their happiness. Despite the king's entreating them to stay, Absal and Hay resolve to return to the island.

THE MYSTERIOUS ENDING

The story ends most powerfully and shortly. Hay and Absal return to the island forever, and Absal *almost* reaches Hay's level of enlightenment.

CONCLUSION: HOW THE WESTERN STORY WOULD GO

There is no parallel in this story with anything secular European philosophy has ever speculated. It is an Abrahamic narrative through and through. Like Abraham, Hay is at the time superior and a stranger and outcast to idolatrous (materialist) civilization. He is an island to himself, contrary to Kant's dictum "No man is an island." Hay is a paragon of spiritualism and individuality, which Ibn Tufayl holds to be superior to materialism and herd instinct.

Everything about Hay's story is contrary to secular European philosophy. Hay's dissection of the doe and conclusion the body isn't her. His view on the inferiority but appropriateness of civilization and organized religion to society. Hay's mysterious observations of the symbols of organized religion. The irrelevance of Hay's origin and its dual interpretation. Hay's and Absal's return to the island, and the fact even the great scholar and man of politics, Absal, *almost*—but never actually—attains Hay's condition. All of these things are counter to the narrative arc the story would have followed had it been written by any of the philosophers mentioned at the introduction.

The 'Western' story would have gone more or less exactly like that of Robinson Crusoe, which is a calque of the premise of Hay written almost five centuries later (and the first novel in English). Hay, like Robinson, would have originally *come from* civilization, dominated the island, enslaved Absal (an Indian), converted him to Islam and given him a silly name like Friday. Upon his return to civilization, he would make himself a great career with the king, then bring civilization to his island and turn his cave into a castle. The difference between the two stories is such that Robinson builds himself a shack and enclosure to breed chickens, whereas Hay dwells in a cave and doesn't eat animals or even step on plants. The 'uncivilized' Hay teaches the 'civilized' Absal, not the opposite.

It bears mentioning in conclusion that the presence of Absal, and his encouraging Hay to teach the people and share his enlightenment is crucial to emphasize this is not a selfish and antisocial story, but a deeply altruistic and pro-social one.

All of this recalls the introduction: that Hay is the first, best and most influential novel ever written. Like Absal, seekers of enlightenment would be most fortunate if they could only *almost* reach Hay's level of enlightenment.

Oussama Hamza completed a bachelors degree in philosophy and a masters in the history and philosophy of science at the University of New Brunswick, Canada. He also has law degrees in common and civil law at the University of Ottawa. He is currently writing his doctoral dissertation on The Law and Theory of Scientific Evidence in Canada.



Can Ethics be Taught and Learned?

by Qamar-ul Huda, PhD

The stories of The Cambridge Analytica misusing personal information sold by Facebook, or the laundering of funds by powerful politicians as revealed in the Panama papers or Harvard University's admissions process historical favoritism of wealthier candidates are usually portrayed as a story of a few bad apples giving the industry an ugly name. This narrative of a few number of bad apples, in some sense, provides comfort for those invested in the success of the institution—whether it be the largest technology company, democracy, or the one of the oldest universities in the world. Since common people cannot, or should not, be familiar with the complexities of the story then one should not worry about increasing financial misconduct, threats of social media to democracy, and corrupt leaders because these institutions are resolutely resilient to a few bad apples.

But scandalous ethical decisions in higher education or a designed political misinformation campaigns in the digital community should not be interpreted as random anecdotes. Since anecdotes imply random and unusual links and allows the interpreter to consider ethical lapses as normal human experiences. When ethics is left out of the broader conversation to purposefully to protect institutions, unfortunately then, the topic of ethics learning, applied ethics, ethical process-making and ethical outputs are left unexplored.

Whether it be a disruption of ethical practices in the professional workplace, amongst university students, or during social settings, there is always a demand for teaching ethics as part of the undergraduate and professional education. Whether it is in the political arena or in the professional fields of finance and technology, bad apples need to learn, practice, and be trained in an understanding of ethics to rectify their shortcomings. In midst of Facebook selling personal information to third parties who then sold it to corporations and political campaigns, *The Atlantic Monthly* reporter Irina Raicu wrote "Rethinking Ethics training in Silicon Valley" which explored if these ethical training seminars were sufficient in changing thinking and behavior in the work place. The assumption is: ethical training seminars for professional techies would prepare them to make more 'thoughtful decisions' when confronted with ethical dilemmas that involve the company's products. Again, the primary reason to support employee ethical training seminars was to ensure that company's products and services are not abused or misappropriated according to law or to the corporate culture. If these ethical seminars do anything, they attempt to re-align corporate values with the employee's personal values.

However, if ethics training, and not ethical moral education, would help prepare technologists to make proper and thoughtful decisions, *and* ensure that they reflect upon their own values and personal choices, we need to ask can ethics be taught and learned?

Within universities there are plenty of ethic courses taught in business, law and medical schools, and in accounting, computer science, biology, philosophy and religion, sports medicine and coaching, political science and sociology classes. To major in the field of ethics as an undergraduate the courses will probably be based in the religious or philosophy studies department and emphasize an interdisciplinary framework. A history of ethics course will consist of Western moral approaches starting with Plato, Aristotle, David Hume Immanuel Kant, John Stuart Mill, Rene Descartes and Thomas Hobbes. If one wanted to learn more about religious traditions, then 'religious ethics' courses examine major ethical and scriptural themes from the Abrahamic and dharmic traditions. In essence all of these courses are introducing a history of intellectual attempts on answering questions like "why be moral?", "what is good versus evil?" and "what is a meaningful life?" Ethic teachers are instilling in students to critically engage with the Ancient Greeks philosophers up to modern scholarship of ethical topics. However, ethical courses in themselves do not pretend to be a substitute for moral education or moral formation, rather instructors vividly state that the reading materials are meant for reflection and criticism, i.e., find the problems in the sources and examine its worthiness.

Since ethics are not mandatory for students, nor are ethical seminars part of employee orientation, then is the teaching ethics enterprise by universities and corporation reaching their similar goals of cultivating holistic citizens capable of confronting personal conflicts efficiently? Is teaching of ethics, either in professional training seminars or to university students, not a pedantic exercise to understand past ethical and moral formulations to only become

familiar with them but not to be applied in personal introspections?

If we return to the ethics training seminars designed for professionals who violated corporate ethical standards we notice that ethics is taught as an individual decision-making with no ties to history, culture, social structures, traditions, changing identities, and moral philosophy, thus we can expect the outcome that ethics is a personal choice. If ethics is only presented as a 'corrective course' to mistakes made in the workplace or is a result of process of remediation, then the participant learning about ethics is encountering the field when personal or corporate conflicts are identified and these actions need to be reassessed in a specific punitive context.

Yuval Noah Harari, historian and author of *The New York Times* best-seller *Sapiens: A Brief History of Humankind* believes personal ethics can be enhanced and enriched by seeing the world through the eyes and voices of others. To move beyond a hyper individualistic culture, Harari thinks it is very critical for the individual to learn from stories and experiences of other subjects. By learning from other stories, according to Harari, we can appreciate alternative modes of living, thinking, and processing information to benefit the broader society. Stories can be used to empower and reframe our thinking of other cultures and societies and form our ethical understanding of the world.

Instead of thinking about ethics as a series of random anecdotal stories of poor choice-making, it might be useful to frame ethics as a participation in moral culture, in moral institutions with moral actors. Then it might be productive to inquire how these systems challenge, support or obstruct ethical behavior. For example, what may be described as a system of incentives in a corporation, for example, needs to be in line with examining the employee perceptions of appreciation, rewards and promotion.

Do we teach ethics only to examine a history of intellectuals grappling with morality and evil, and not provide students -who will be professionals- with the tools they will need to recognize the personal moral identity with social and cultural structures? If students can distinguish and articulate the differences from an ethical value-based systems and utilitarian ethics versus secular humanist approaches of social justice, does this make the student competent and intellectually accomplished in the field of ethics? For some the answer is a definite and unambiguously yes; however, for critiques, the field of ethics is disconnected from a broader moral education or moral formation. Critiques of integrating moral education in ethical classes argue that such classes are 'theological' in nature which do not invite students to critical thinking. This polarized thinking of teaching and learning ethics is undoubtedly contributing to nurturing bad apples. There needs to be greater attention to context and social organization with which the individual understands personal and professional ethics. If ethic courses continue to ignore the structural limitations, and ignore long term objectives for students to be mindful, empathetic, self-aware, and self-critical, then we will not fully understand how the barrel of apples can be infected by a few bad apples.

Qamar-ul Huda is the Founding Director of the Conflict, Stabilization, and Development program at the Center for Global Policy, a think-tank in Washington, DC. He is also an adjunct associate professor at Georgetown University, and an expert for the UN Alliance for Civilizations. See bio on page 124.



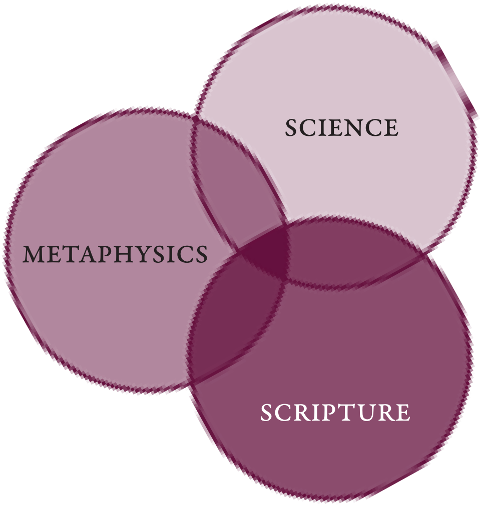
The Messenger of Allah ﷺ said, "Let there be neither harming nor requital to harm."

Sunan Ibn Majah, Kitab al-Ahkam

Calligraphy by Hasan Kan'an © FreeIslamicCalligraphy.com

Evolution and Islam—a Brief Review

by Dr Shoaib Malik



Evolution has become one of the hottest buzzwords amongst Muslims and not necessarily in any positive sense. Indications suggest that the Muslim *populous* seem to be generally hostile and suspicious of evolution from an Islamic standpoint for various reasons. This is evinced by the available literature[1] and from the author's personal interactions with various audiences. This doesn't mean that evolution is rejected by *all* Muslims in one stroke. Since Muslims aren't homogenous, there are a variety of opinions that one can find on the topic. The purpose of this essay is twofold. First, to summarise the various perspectives that exist in the literature. Second, to demonstrate that swift dismissals *or* acceptance are riddled with problems. Due to the interdisciplinary nature of this conversation one has to be very careful with making any final statements.

However, before we can even begin to address why this is the case we first need to get an idea of the different territories that play a part in addressing this discussion. There are three main territories that need highlighting: 1) the science of evolution, 2) metaphysics, and 3) hermeneutics. Let us review each very briefly.

THE SCIENCE OF EVOLUTION

First is the science. Broadly speaking, evolution occurs in a stepwise fashion: through a successive series of distinct stages, a dialectic relationship between genetics and environmental factors leads to the differentiation of species into various branches, which are subsequently developed through time. As the species of these branches progress further, adapt to their localities, and thus diversify even more, they create more genetic differentiation, eventually leading to our current natural context, in which humans are just one end of a parallel series of multiple, diverse evolutionary pathways. On this account, human beings are not derived from chimps, as is popularly assumed. Rather, they once shared an ancestral node, after which a genetic 'split' between humans and chimps starts to sharpen. Thus, chimps are considered to be our genealogical 'cousins' rather than our progenitors.[2] Compare this understanding to Figure 1, which is a common trope used to represent evolution.

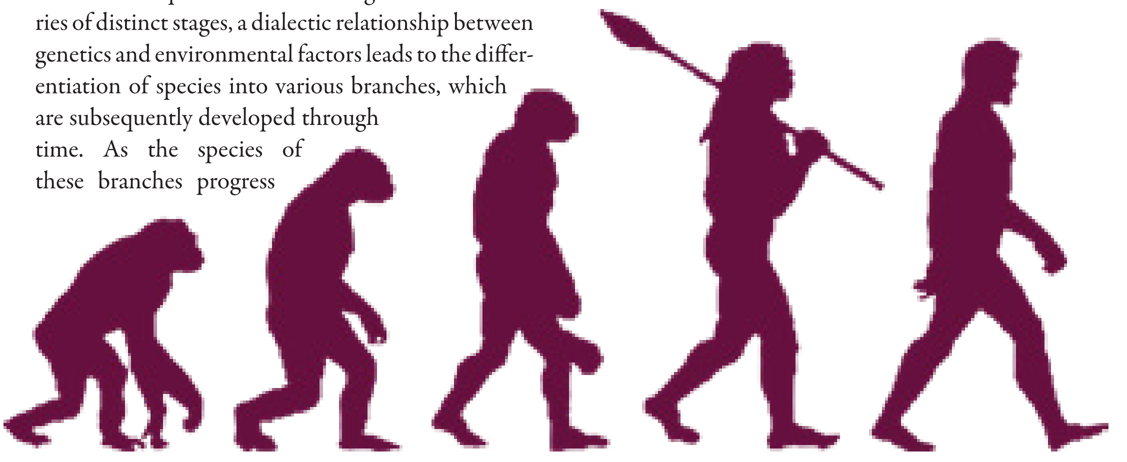


Figure 1—Common evolution trope

1 Nidhal Guessoum, *Islam's Quantum Question: Reconciling Muslim Tradition and Modern Science* (New York: I.B. Tauris, 2011), 365-368; and Salman Hameed, "Making Sense of Islamic Creationism in Europe", *Public Understanding of Science* 24, no. 4 (2015): 388-399.

2 Nidhal Guessoum, "Islamic Theological Views on Darwinian Evolution." *Oxford Research Encyclopaedia*, (2016), 1-25.

Unfortunately, this diagram completely misrepresents evolution. It suggests that humans are derivative of chimps but as mentioned earlier this is incorrect. Figure 2 represents a better understanding.

There are several lines of evidence for evolution. These include the fossil record, homology, and genetics among others. However, there are some stock objections against these evidences. As an example, the fossil record is criticised because it is 'gappy.' There seem to be gaps in the record where the intermediate and transitional species, i.e. the species linking older ones with new ones, are missing. While it is a valid *scientific* objection, scientists have been able to identify various intermediate links. A famous example includes the Tiktaalik.[3] This was an important discovery as it linked sea animals with land ones by having various properties of both, showing a transition between the two different kinds of species. Furthermore, promoters of evolution admit that the record is incomplete but they give several reasons for doing so. For example, scientists acknowledge that bone preservation is a big problem which is why it is sometimes hard to find complete sets of skeletons of one species let alone a variety of them. However, this doesn't entail that the fossil record is wrong. Moreover, the fossil record is usually augmented with other, independent lines of evidence that only seem to support the theory, e.g. genetics. Through different inductive inferences, there is overwhelming convergence towards the theory of evolution, or what Michael Ruse calls consilience of induction. This is one out of several exchanges that occupy the space between critics and advocates of evolution. We needn't worry about the details. This example was only mentioned to showcase that there is healthy scientific debate over the principles and details of evolution *strictly as a scientific theory*. That said, evolution is considered to be the best narrative that explains the process and pattern of the biodiversity we see today and in our history.[4]

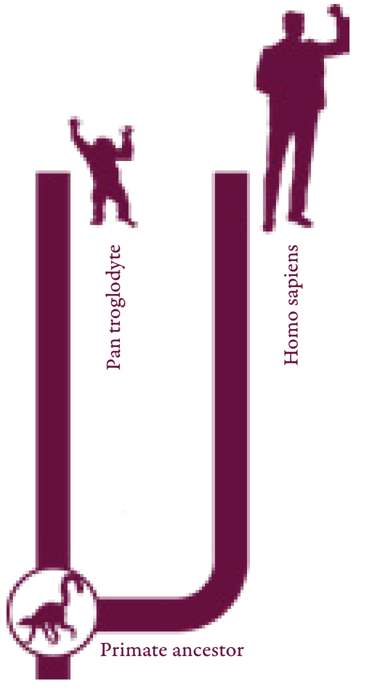


Figure 2—Correct ancestral representation between man and chimp

METAPHYSICS

There are various elements of (and implications from) evolution that spark theological worry. Issues such as divine action and chance (i.e. how God plays dice), naturalism, and the problem of evil are to name a few.[5] Take naturalism as an example. Evolution suggests that everything can be explained from a naturalistic perspective, such that even mental and emotional phenomena like free will, morality, and thoughts are taken to be the complex or epiphenomenal results of blind natural forces, whose nature we will discover eventually if we have not already done so.[6] This is obviously completely antithetical to the Islamic worldview, since Islam requires belief in non-observable, supernatural entities such as God, the soul, and angels. This makes the Darwinian narrative of evolution a very serious concern for Muslims. Furthermore, atheists have done an excellent marketing job by equating evolution to atheism. As one thinker writes,

> "There is often an assumption in some media narratives that creationism is a big issue and that you naturally have to be an atheist to accept evolutionary science. This binary perception of a link between being pro-evolution and anti-religious (or at the very least atheistic or agnostic) has of course been reinforced by facets of 'new

3 Alan Rogers, *The Evidence for Evolution* (Chicago: The Chicago University Press, 2011), 22-23.

4 G. van den Brink, J. de Ridder and R. Woudenberg, "The Epistemic Status of Evolutionary Theory." *Theology and Science*, 15(14), (2017), 454-472.

5 For an excellent range of essays on these issues in a collected volume see Robert John Russell, Stoeger S.J., William R. and Francisco J. Ayala, eds., *Evolutionary and Molecular Biology: Scientific Perspectives on Divine Action* (Indiana: Vatican Observatory, 2006).

6 Sam Harris, *Free Will* (New York: Free Press, 2012).

atheism,' particularly in the work of Richard Dawkins."[7]

Given this conceptual proximity between atheism and evolution, Muslims seem to dismiss the theory all too easily. However, several nuances seem to be amiss from the discussion. On the issue of naturalism, as an example, the critic of evolution needs to acknowledge that naturalism is an issue for the entirety of science and not just evolution so harping on about evolution because of this contention is a selective criticism. Furthermore, what seems to be unappreciated is that this is a philosophical position rather than a scientific contention. To consider *a priori* that everything can be reduced to matter is not a scientific position, it is a metaphysical claim put forward with a scientific veneer. On this point one can appreciate the distinction between *philosophical naturalism* and *methodological naturalism*.[8] The former asserts that nature is all there is and nothing outside of nature exists. Methodological naturalism asserts that science is only capable of studying the natural world , i.e. it is an assertion of epistemology, leaving aside the question of ontology to one's personal beliefs. This helpful distinction immediately also paves the wave for possible non-atheistic interpretations of evolution. These include intelligent design,[9] which is a specific position that rivals the chance elements in the Darwinian narrative, i.e. chance can't produce the complexity we see in the biological world but an intelligent being like God can, but it must be stressed that it is heavily criticised by scientists;[10] and theistic evolution, which accepts the full gambit of evolution with the added qualification that it is God who orchestrates every step of the evolutionary process.[11] That said, while naturalism may be a manageable problem, other discussions like the issue of chance and the problem of evil may not be as easy to resolve for the evolution advocate. In summary, there are philo-theological debates around the topic and depending on what kind of metaphysical and creedal commitments one has it will affect how one approaches the theory of evolution.

HERMENEUTICS

It seems that the central concern in the debate on evolution in Islam is the position of Adam and, more broadly, human beings. It is mentioned in the Qur'an that Adam was created in the best of moulds,[12] that he was fashioned by God himself,[13] and that he was made a vicegerent of God on earth.[14] This suggests that Adam and his offspring have an elevated status above the rest of creation. How can such an honoured, noble entity have been produced from random processes and imperfect ancestors? Furthermore, Adam is referred to as the parent of humanity in the Qur'an[15] as well as in hadith literature, which seems to imply that Adam was the first human being, without any parents of his own. Thus, on the one hand, we have the Qur'an and hadith literature, which point towards a creation narrative in which Adam is created and placed on earth; and, on the other hand, we have the stepwise evolutionary pathway of the Darwinian narrative. These two seem to be irreconcilable, at least after a cursory reading.

In this particular territory one can see various hermeneutic principles and procedures to either reject or accept evolution. From the side of the advocates, examples include interpreting the story of Adam and his fall as a metaphor, reinterpreting Adam as a kind of symbolic figure, and even suggesting that Adam and Eve were not the first of mankind. However, just because these have been *suggested* as interpretations this does not mean that they are *valid* interpretations. Attention to the Arabic of the Quran suggests that there is nothing in the relevant verses to suggest that there are metaphorical indicators or idioms which can render non-literal readings. On the other side, some have rejected evolution through scripture because of Adam's (and mankind's) noble status.

7 Fern Elsdon-Baker, "The Compatibility of Science and Religion?" In Anthony Carroll and Richard Norma, eds., *Religion and Atheism: Beyond the Divide* (Abingdon: Routledge, 2017), 82-92.

8 Andrew Porter, "Naturalism, Naturalism by Other Means, and Alternatives to Naturalism". *Theology and Science*, 1(2), (2003), 221-237.

9 Stephen C. Meyer, Paul E. Nelson, Jonathon Moneymaker, Scott Minnich and Ralph Seelke, eds., *Explore Evolution: Arguments for and Against Neo-Darwinism* (London: Hill House Publishers, 2009).

10 Eugenie C. Scott, *Evolution vs. Creationism: An Introduction*. 2nd Ed. (Berkley: University of California Press, 2009).

11 J. P. Moreland, Stephen C. Meyer, Christopher Shaw, Ann K. Gauger and Wayne Grudem, eds., *Theistic Evolution: A Scientific, Philosophical, and Theological Critique* (Illinois: Crossway, 2017).

12 Qur'an (95:4).

13 Qur'an (38:75).

14 Qur'an (2:30).

15 Mankind is often collectively referred to as the 'children of Adam' in the Qur'an, as we see in verse (17:70).

Position	Thinker	Reason
Rejection	Imam Tabtabae[16]	Scripture indicates that mankind did not develop from another species, neither animal nor plant
	Syed Ala Maududi[17]	The theory of evolution is only a theory
	Dr Tahrir al-Qadri[18]	There are missing links in the fossil record and scientists have various interpretations; no single unified theory has been brought forward
	Seyyed Hossein Nasr[19]	The 'form' of a human is fixed; transformation of species is inherently incorrect
	Nuh Ha Mim Keller[20]	Adam was a special creation and therefore cannot be part of evolution
	David Solomon Jalajel[21]	Adam was a special creation and therefore cannot be part of evolution
Acceptance	Nidhal Guessoum[22]	Theistic evolution fits both the data and Adam's creation story
	Rana Dajani[23]	The story of Adam is allegorical
	Seyyed Ahmed Khan[24]	The story of Adam must be allegorical because evolution is a fact
	Muhammed Iqbal[25]	The story of Adam is allegorical because the Qur'an, unlike the Bible, does not use proper names; Adam refers more to a concept than an individual
	Muhamed Abduh[26]	Man is created from one soul, so it matters very little if their father is Adam or a monkey
	T. O. Shavanas[27]	Adam was the spiritual father of mankind; Adam and Eve were not the first humans
Accommodative	Hussein Al Jisr[28]	Rejected evolution. But mentions scripture does not contain any specific message on whether Adam came to be through spontaneous creation or evolution; if proven to be true, Muslims will have to re-evaluate their position
	Ismail Fenni[29]	Rejected evolution. But if proven to be true, Muslims will have to re-evaluate their position; science must be safeguarded as a tentative enterprise

Table 1: Summary of positions of various Muslim thinkers in the past century on evolution

16 Muhammad Sultan Shah, *Evolution and Creation: Islamic Perspective* (Mansehra: Society for Interaction of Religion and Science Technology, 2010), 166.
17 Ibid., 164.
18 Ibid., 173.
19 Seyyed Hossein Nasr, "On the Question of Biological Origins," *Islam and Science* 4, no. 2: 181-197.
20 "Islam and Evolution: a Letter to Suleman Ali", accessed January 16, 2018, http://www.masud.co.uk/ISLAM/nuh/evolve.htm
21 David Solomon Jalajel, *Islam and Biological Evolution* (Western Cape: University of the Western Cape, 2009), 149-156.
22 Guessoum*, Islam's Quantum Question*, 323-324.
23 Rana Dajani, "Evolution and Islam: Is There a Contradiction?" Paper presented at Islam and Science: Muslim Responses to Science's Big Questions, London and Islamabad, 2016.
24 Muhammad Sultan Shah, *Evolution and Creation*, 168.
25 Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam* 12th Edition (New Delhi: Kitab Bhavan, 2012), 83.
26 Marwa Elshakry, *Reading Darwin in Arabic, 1860-1950* (Chicago: The University of Chicago Press, 2013), 175.
27 T. O. Shavanas, *Islamic Theory of Evolution: The Missing Link between Darwin and the Origin of Species* (USA: Brainbowpress, 2010), 153-160.
28 Hussein Al-Jisr, *al-Risalah al-Hamidiyah fi haqiqat al-diyanah al-Islamiyah wa-haqiqat al-shariah al-Muhammadiyah* (Beirut: Dar Al-Kitab Al-Lubnani, 2012); Adel Ziadat, *Western Science in the Arab World* (New York: St. Martin's Press, 1986), 94-95.
29 Alper Bilgil, "An Ottoman Response to Darwinism: Ismail Fenni on Islam and Evolution", *British Journal for the History of Science* 48(4), (2015): 565-582.

However, this is not free from problems. The argument is that Adam is special because God created him with His own two hands. This seems to be an exclusive description given to Adam from which it (somehow) follows that Adam cannot be a product of evolution. However, there is another verse in the Quran which suggest that God created cattle with His own two hands.[30] This immediately weakens the claim of Adam not being a product of evolution *just because* of being mentioned with God's hands. There are plenty more verses and hadiths which need to come under the microscope which is far beyond the purpose of this essay. The intention of this summary was only to show that things aren't as clear cut as they seem to be.

THE SPECTRUM

The Muslim response to evolution has been mixed: internal opinions range from complete acceptance to complete rejection of evolution, with several thinkers falling in between. Moreover, though there are multiple people on each end of the pole, their reasons for rejecting or accepting evolution also vary. A summary of these positions is given in Table 1 (left) in light of the complexities highlighted earlier.

While we haven't been able to review every single position in detail due to considerations of space, what this table demonstrates is there is an appreciable nuance in the discourse.[31] Thinkers differ depending on how they have managed the tug of war between science, their metaphysical commitments and Islamic hermeneutics. Thus the question of whether there actually is an inherent conflict between evolution and Islam depends on how one manages the relationship between each of these domains, assess where these different positions in the literature come from, and how they are argued for which is why it becomes a difficult task for many, particularly laymen.

UNWANTED PROBLEMS

Unfortunately, there have been obstacles that cause unnecessary confusion. A case in point is the wholesale adoption of the Christian fundamentalist arguments and reasoning against evolution by Muslims. There is undoubtedly a considerable amount of tension involved in Christianity's encounters with evolution; this is reflected by the rise of creationist movements, which have spread across the Western world and are particularly pervasive in America.[32] A similar anti-evolution impulse can also be seen in the Muslim world with the works of Adnan Oktar (more popularly known by his pen name, Harun Yahya), whose works are largely copied from Christian fundamentalist literature.[33] He brazenly misrepresents many points on evolution and, unfortunately, he has created a global network and an online platform where many of these misrepresentations can be found and are disseminated unreservedly as *the* Islamic understanding of evolution. Consider Jalajel's comments on this misstep:

"Most of them focus their efforts less on theology and more on attacking the scientific credibility of evolution. In doing so, they tend to borrow their arguments from…American Creationist organizations. This is evident in the many inaccurate statements about evolution found in their writings that have been clearly been lifted from Creationist sources. For instance, they borrow the idea that there are no transitional forms in the fossil record, that all mutations are harmful, and that evolution somehow violates the Second Law of Thermodynamics. This group… seems motivated by the idea that evolution equates to atheism and a rejection of God's creative role in the universe."[34]

Given the points addressed in the previous sections, it should not be surprising to note how problematic such creationist arguments are.

CONCLUSION

Evolution is without a doubt a challenging issue for Muslims. Unwanted confusion and the interdisciplinary demand of the topic makes it so. However, in the midst of this challenge Muslims should not shy away from the topic. That said, this doesn't imply that one should resort to simplistic analyses. Great efforts

30 Quran (36:71).

31 For the avid reader, the authour can only hope that the references mentioned here provide a useful repository for further readings.

32 Ronald L. Numbers, *The Creationists: From Scientific Creationism to Intelligent Design* (London: Harvard University Press, 2006).

33 Harun Yahya's central book on evolution is *The Evolution Deceit: The Scientific Collapse of Darwinism and Its Ideological Background* (Istanbul: Global Yayincilik, 1999). See also: Damian A. Howard, *Being Human in Islam: The Impact of the Evolutionary Worldview* (Abingdon: Routledge, 2011), 9.

34 Jalajel, *Islam and Biological Evolution*, 162. In the footnotes of this quote, Jalajel refers to parallels between Yahya's work and that of Christian fundamentalists.

need to be made to first understand the issue at hand along with its complexities and only then make educated opinions and / or offer suggested proposals (be they dismissal or acceptance). Ultimately, God knows best.

Dr Shoaib was awarded a PhD Scholarship in Chemistry and Chemical Engineering at the University of Nottingham which he completed in 2015. On completing his scientific studies, he studied at the Avicenna Academy where he obtained ijaazahs in hadith and aqeedah and is currently under the tutelage of Sh. Ali Laraki at the Meem Institute. He currently holds the position of Assistant Professor of the Natural Sciences at Zayed University in Dubai. Currently, Shoaib is writing a monograph on Evolution and Ghazali contracted by Routledge in which he tries to approach the subject from a theological perspective. This is due to be published in 2021.

The Enduring Ornament of Civilisation

by Sheikh Faid Mohammed Said

We human beings know the history of our kind by reflecting on our own achievements in social, political and cultural development, even as we compare and scrutinise past civilizations through their architectural, scientific and cultural legacies. As important markers of a historical period, these monuments of past civilisations cause us to marvel at them, but they also serve as material for study for scholars and thinkers who hold up the past as a mirror to contrast and compare with our own claims to progress. Scientific and scholarly endeavour in this regard gives reason for both excitement and sober reflection. Fresh discoveries or new meaning may inspire the common inheritors of past civilizations with pride, but the contours of human history should also check complacency, assumptions of ever-lasting power and overweening confidence in their modern equivalents.

Our efforts to explore and determine cause and effect, a process embraced by Islam, may turn on new meanings and re-imaginings and yet we cannot escape the existential conundrum of life, our purpose and the inexorability of decay and death. In fact the Qur'an demands reflection on the history of humankind and its long progress and also regressions, simultaneously offering sure guidance for individual and collective negotiation of our existence and lessons to draw upon. This is from Adam's genesis to the paths trodden by the many early human communities that were the seedbed of other civilisations that flowered and then withered over time.

For this reason the basis of mankind's religious and socio-cultural history—alongside monotheism and ethics—underlies the explanatory principles of Qur'anic study. As monotheism is intimately connected to the received wisdom about human origins and purpose, a topic that would otherwise necessitate an extensive monograph, it naturally demands brief discussion here. The theme of monotheism in Islam, insisting on God's Oneness, promotes the understanding that while absolute knowledge of God is beyond our understanding, He is yet comprehensible through His Attributes, readable in Nature and proclaimed through Scripture. His Oneness, evident in unity and purpose, is reflected in His Attributes. The Qur'an itself draws attention to the limits of our knowledge: *"I called them not to witness the creation of the heavens and the earth, not even their own creation..."* {Q, Al Kahf, 18:51} We might understand this axiom through a simple analogy. We retain basic information about our birth, in terms of place and time, but the "fact" of time and place is nonetheless knowledge received from others.

The Qur'an is quite explicit about the stress on human history; the triumphs and travails of, for example, the organic communities of Noah, the 'Aad and the 'Thamud. We should also note the global civilisations of Egypt and the Greco-Roman worlds, and even the seemingly obscure and yet rich heritage of 'Qataba and Sheba, among others. In the context of the Qur'an this emphasis on human history encouraged a sense of caution that warns against too-high assumptions about power and prestige. We are thereby encouraged to learn from and reflect on the progress of history and urged to remain aware of the significance of permanent struggle and to guard against decline.

The Qur'an is remarkably timeless in this regard: *"Have they, then, never journeyed about the earth and beheld what happened in the end to those who lived before their time? Greater were they in power than they*

are; and they left a stronger impact on the earth, and built it up even more than these. And to them came their apostles with all evidence of the truth. And so it was not God who wronged them, but it was they who had wronged themselves."{ Q, Ar Rum, 30:9} Given that the civilisations of the past projected such power and influence, their legacies were always bound to survive in one form or another and posterity is able to trace and marvel at these achievements. For some, a focus on the arts, architecture, poetry, music and sculpture was important. Yet others concentrated on the development of science and technological progress from medicine to enhanced public works and the rise of urban living.

What distinguishes civilisation in Islam is the emphasis placed on the development of the individual. That is not to say that Islamic civilization neglected what its predecessors had done. It, too, played its part in skill and invention, prescription of law and maintenance of order, the raising of cities and wealth-creation. But the civilisation stimulated by Islam also conceived its purpose as two-fold, sowing for harvests yet to come. For the law givers and banishers of falsehoods also took great care to ensure the progress of humanity and the environment necessary to its development.

Libraries and centres of learning held far more prestige than the grandest mosque or the most imposing palace, so that knowledge and understanding were placed at the very heart of a civilisation in which the individual and society were suffused with elevated thought in an environment upholding the highest ethics and practical morals.

A civilisation that produced some of the best in arts and sciences, remained conscious of the brevity of time, of the lessons of history, and therefore paid greater attention to humanity and to individual purpose. Such an anthropocentric worldview in turn motivated a still-higher aspiration - harmony with the Divine Attributes. For, if the highest ideals were the fruits of knowledge and understanding, these could only be experienced through virtuous action. The ruler of a vast empire and the commander of armies, the learned scholar and the humble worshipper, the eloquent poet and the wealthy trader might attain short-lived fame and riches but would gain immeasurably more through sincere action that benefited both himself and others. *"...And God's goodly acceptance is the greatest success; for this, this is the triumph supreme!"*{Q, At Tawbah, 9:72} It was by means of such elevated thought, invariably matched by action that the civilisation in Islam flourished. It is for this reason that we prefer to employ the term "civilization in Islam" and not "Islamic civilization".

The civilization that we speak of also encompassed non-Muslims who were persuaded by its ideals and found certainty in its promise of human emancipation and the release of individual potential. Steadfastly refusing narrow definitions, Islam continues to embrace the idea of *"a mercy unto the worlds"*. Indeed, one might say that the emphasis on human development, aspiring to the highest ideals of compassion and generosity, to name but two of the Divine Attributes, and not the relative size and strength of nations, trade surplus or military prowess, is what makes human beings civilised.

The Registan in Samarkand—the three madrasahs are: the Ulugh Beg Madrasah (1417–1420), the Tilya-Kori Madrasah (1646–1660) and the Sher-Dor Madrasah (1619–1636) (photo by Ekrem Canli)



The primacy of knowledge and learning, then, is the distinguishing marker of civilization in Islam and striving- after human development is its ultimate objective (not for want of trying, if not always realised). It should not therefore surprise us that the very first Qur'an verses revealed to the Prophet commanded him to *"Read, in the name of thy Sustainer, Who has created. Created man out of a germ cell! Read, for thy Sustainer is the Most Bountiful One. Who has taught [man] the use of the Pen. Taught man what he did not know!"* {Q, Al Alaq, 96:1-5}They remain wise sayings that speak to us down the centuries.

On arrival in Madinah, the Prophet sanctioned the building of a mosque, very much intended as the nucleus of all aspects of Muslim individual and social development and not as a narrowly-defined place of communal prayer.

Many of the early Muslims in both Makkah, where the verses commanding adherents to read had been revealed, and in Madinah could barely relate to use of the pen. Very early on, the Prophet determined that the prime structural task of Islam was individual development grounded in holistic education and expansive learning. He thus taught his companions that mosque construction was a functional affair, not an enterprise that should take up much time or expense, instructing them to *"erect a pole, like the pole of Moses",* {Al Haithami; Al Mujma al-Zawa'id: 2/19; and Ibn Katheer; Al Bidaya wa an-Nihaya: 3/214} meaning that the worshipper who connects and communes with God is more important than the building in which he prays.

The teaching of such values not only affirmed the intimate relationship between God and the worshipper but emphasised the high ideals aimed at in Islam, ideals that promote individual emotions over mere form and function so that the enlightened human being rather than the sacred building becomes the enduring ornament of civilisation. From the very first revelation, the Prophet started a revolution of the human mind that would in time extend way beyond Arabian society and culture. In fact what the Prophet did was to fill his listeners with a deep-seated realisation of the high regard that the individual is capable of feeling for the Creator and he further underlined the privileged closeness between Creator and all created beings with the emphatic statement, *"The whole earth is made for me a mosque and sanctified."* {Bukhari: 1/168} Veneration of any symbol of the Divine was to be praised but Islam would have no interest in meaningless pomp and grandeur and the true temple of worship would reside in the heart of the worshipper. The measure of achievement in Islam was to be the gradual raising up of humanity, not the construction of impressive buildings and monuments.

Only those whose concern is with labels may mourn the end of Islamic civilization with the glittering decadence of Abbasid rule or the end of this or that caliphate, but as long as individuals concentrate on their own personal improvement, civilization in Islam remains an ideal to aim for. Of course, civilisation in Islam, for all its high ideals, was not safe from errors and backsliding, drawing on itself the comforting cliché, *"to err is to be human".*

Muslims cannot grow weary of carrying the banner of humanity, not if they are true to their purpose, for Islam values the human being as the most privileged of God's creatures: *"Now, indeed, have We conferred dignity on the children of Adam, and borne them over land and sea, and provided for them sustenance out of the good things of life, and favoured them far above most of Our Creation."* { Q, Al Israa, 17:70} Islam will have no dealing with dogmas that saddle the human with the weight of despair or explain our existence as a lottery; rather, civilization in Islam instils hope and gives meaning to life by welcoming the high honour of being granted superior intellect and agency. *"He it is Who has made the earth easy to live upon: go about, then, in all its regions, and partake of the sustenance which He provides; but unto Him you shall be resurrected."* {Q, Al Mulk, 67:15}.

If the human being enters this world as no more than a cell, he or she is still valued right from the beginning, for God tells us far more about our identity and origins than the bare information of place and date offered by the birth certificate. *"And when We told the angels, 'Prostrate yourselves before Adam, they all prostrated themselves..."* {Q, Al Baqarah, 2:34} Such high honour from the very beginning and our privileged position in this world do not come without responsibility since the process of civilising and refining that what we call elevated individual thought and intellect also mirrors the growth from cell to a fully developed human being. And having been granted the means to make the most of our time in this world, we are responsible and accountable on many levels for the choices that we make, since our connection or severance from our Sustainer for our treatment of our fellow human beings or of the animals under our command and for the efficient use or mismanagement of the entire universe are noted by our Creator. It is a responsibility that we can neither throw off nor regard as something imposed upon us,

but one that we must welcome in the secure knowledge of our exalted origin and purpose: *"Know, then, that there is no god but God."*{ Q, Muhammad, 47:19}

Masses of conflicting ideas and the babbling "isms" that they generate may vanish like the legendary Tower of Babel, but the cherishing and generous One who guides us aims at our continued enlightenment, encouraging us to appreciate the value of knowledge and understanding above all other human achievements. *"...And God will exalt by many degrees those of you who have attained to faith and such as have been vouchsafed knowledge."*{Q, Al Mujadalah, 58:11}.This is a secure promise and the most eloquent expression of what civilisation in Islam entails.

God, it seems, has been cherishing humanity in this way all along, from His teaching Adam *"the names of all things"* {Q, Al Baqarah, 2:31} meaning the ability to understand and discriminate, the ability to choose and the further special distinction of the human being to form conceptual thought. Since discrimination may result in a flawed choice or a momentary lapse, as with the Prophet Adam, God in His generosity granted humanity all the prophets, to be their guiding lights and for their continuing education and for the support of their tribes, nations and civilisations. It is no coincidence that the advent of the greatest educator of all, Prophet Muhammad, came at the point of humanity's first tentative steps towards the Information Age that is our inheritance. To act as guide and shepherd was, of course, the anointed role of all apostles and emissaries but Muhammad placed teaching and learning at the very heart of his mission. Always quick to respond with mercy, no matter what the circumstances, the Prophet seized just such an opportunity on the battlefield at BaDr With his principal companions suggesting various solutions to the fates of Makkan captives (arguments ranged from customary ransom to on-the-spot-executions) the Prophet intervened to set his own terms. The lives of all of the captives would be spared, the wealthiest among them would be offered for ransom but the poorer among them had something far greater to offer the fledgling Muslim community; each captive Makkan would be obliged to teach ten of his Muslim captors how to read and write—and that intervention was in fact the Muslims' very first experience of literacy. We might at this point break off to consider the huge difference between the "jihadists" in our time and the Muslims after BaDr Many of the Makkan prisoners joined the Muslim community, so impressed were they by the behaviour and ethics of those who held them captive.

The self-satisfied view of Islam's culture as all law and punishment, rules and regulations, simply fails to grasp the true meaning of the civilising mission, which the Prophet based on knowledge and learning. The convoluted relationship between moral obligation and legal duty should not concern us here but we are reminded of the heavy emphasis the Prophet placed on enlightenment through education: *"Seeking knowledge is obligatory for every Muslim."*{ Ibn Majah, Sunan: 1/81}And on a more expansive note:

"What is the matter with people that they do not teach their neighbours, nor make them aware, nor encourage them to do good, nor forbid wrongdoing? And what is the matter with people who do not learn from their neighbours? By God, people are expected to teach their neighbours and make them aware and encourage and admonish, and people are expected to learn from their neighbours, or punishment will fall on them in this world." {Tabarani, Tafsir (S. Al Hijr)}

Here in fact is the authentic voice of Islam, far removed from the thunderous sounds associated with biblical traditions. The Prophet was ever-mindful of his own role as the last of the guiding lights and his concern was to add his own spirit of care and compassion to common morality. Here we find the "Seal of the Prophets" intent on spreading his message so as to bring about the advancement of society through civilising values. He does not threaten punishment in an after-world but warns against paying for wrong-doing in this present world, and by wrong-doing he means the falling away of humanity, the slide back into barbarism, into darkness. More meanings surface when read at the same time as the Qur'anic history-lesson to *"...behold what happened in the end to those who lived before their time...it was not God who wronged them, but it was they who had wronged themselves"*.{ Q, Ar Rum, 30:9} It is not brimstone and thunderbolts from Heaven that threaten humanity with punishment in this world, rather it is mankind's tendency towards moral decay and self-destruction. Instead of good neighbourliness, friendly relations and dialogue, we have class struggle and social inequality rooted in a lack of education and civic rights, corporate greed and economic depression, the ever-present danger of international conflict and the threat of ecological destruction. The Prophet knew that there would not be another light after him to guide humanity, so he and his teaching would have to illuminate the world.

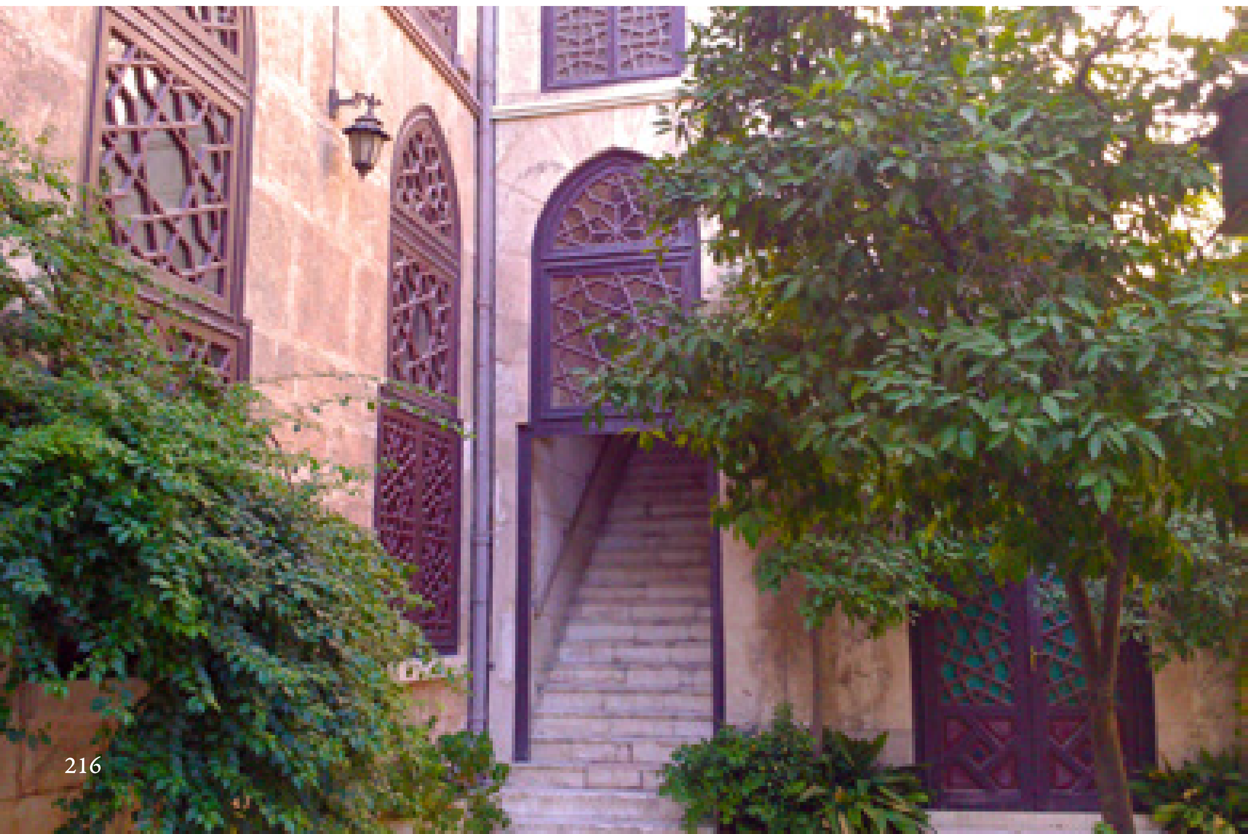
So civilisation in Islam means enabling the individual to fulfil his destiny by maintaining harmony in the universe, for all Creation is attuned to this har-

mony: *"The Heavens extol His limitless Glory, and the earth, and all that they contain; and there is not a single thing but extols His limitless Glory and praise: but you fail to grasp the manner of their glorifying Him! Verily, He is forbearing, much-forgiving!"*{ Q, Al Israa, 17:44 } His loving care of the human race has been there all along, sustaining and guiding humanity towards goodness, which is synonymous with civilization. The civilized human being will then feel and demonstrate concern for every creature in this vast ecology, extending kindness to fellow human beings as well as to all other organisms great and small, wild or domesticated. Contemporary thinking is apt to imagine that animal rights follow from human rights and are the outcome of distinctly modern legislative measures. This is certainly true to some extent and yet as long as fifteen-hundred years ago the Prophet famously enjoyed close relations with animals, including pet-names for his camel and horse. It is also true that he once corrected a woman who deprived a pet cat of food,{Bukhari: 3/1205} and praised a man who had provided a thirsty dog with drinking water. {Bukhari: 2/833}

Such good behaviour extends to conscious and unconscious parts of the universe, although our conceptions of what constitute apparently living or conscious creatures are quite limited in light of God's declaration that *"the Heavens extol His limitless glory...but you fail to grasp the manner of their glorifying Him"*.{ Q, Al Israa, 17:44 } Long before our own modern concerns about environmental damage through heavy industry, about climate control, depleted fish stocks in the world's oceans or even the scarcity of water, we find the Prophet, proclaiming, *"Whosoever revives a dead land, it is his."*{Tirmidhi, 1378; and Abu Dawud; 3083} A proclamation of this kind might appear problematic when we are reminded of the unconvincing excuses advanced by colonisers in the recent past or modern corporate greed. In the context of the 7th Century, however, in the drought-prone oases and dry deserts of Arabia, such a call to make productive use of natural resources held social value as much as individual gain. These are among the ideal characteristics of "civilised Man" promoted by Islam, and these are the achievements and also the as yet unachieved aims of civilisation in Islam.

When civilisation in Islam was solely centred on raising Man's stature the first recipients of the civilizing experience of revelation migrated from the Arabian Peninsula to spread the message and enlighten others and the rapid and long-lasting success they

Interior of the Grand Adliya School established by King Adil Abu Bakr ibn Ayyub (the brother of Salah al-Din Ayyub) in 612 AH / 1215 CE in Damascus, Syria



achieved in this undertaking was due entirely to their civilized conduct.

Known as Muslims, these migrants crossed frontiers as liberators, emancipating tribes and nations from slavery, injustice and tyranny. Instead of the fire and sword carried by traditional conquerors they touched lives with care and compassion and raised high the torch of learning in the most distant lands. Muhammad al-Bukhari, whose Sahih collection is a byword for Hadith scholarship, virtually put Bukhara in central Asia on the map. Sibawayh, himself a Persian, standardised Arabic grammar and most of the students of Abdullah Ibn Abbas, one of Islam's leading early scholars, were the children of freed slaves.

If all nations in Islam, irrespective of caste, colour or creed, enjoyed the trappings of "civilisation", it was because the New Man, that is Civilized Man, had nobler aims than mere personal enrichment or national aggrandisement. History tells us that the material wealth of the lands under the sway of Islam remained intact and in certain situations increased, but the Arabian Peninsula remained an unusually sleepy collection of oases, including Madinah its spiritual home, and placid market towns including the focal point of worship, Makkah. The twin centres of Islam never housed imperial palaces or armed garrisons, nor attracted journeymen and adventurers.

Muslim rule extended across the vast continent of India, yet Islam still remains a minority religion in that country. Christians and Jews fled a Europe dominated by an all-encompassing Papal regime, a backwater of feuding princes and robber barons, seeking refuge and the best of higher learning in Muslim Spain and North Africa and later paving the way for Europe's own Enlightenment. Civilisation in Islam was not without its fair share of pomp and pageantry and had its own sophisticated state institutions, public services and the high standards of living associated with that level of development. Above all, civilisation in Islam was synonymous with the flowering of art and science, it was not only the wonder of its own time but the precursor of our world today. Topkapi and the Taj Mahal are the world's heritage and rightly so. They certainly cannot be claimed as exclusively Islamic. Rather the absolute importance of education and learning was the mark of Civilised Man, who in turn is the as-yet incomplete achievement of Islamic civilisation.

Discussion of ethical values becomes unnecessary where the individual is installed at the heart of a God-centric universe. Human development and self-realisation are the aims of Civilisation in Islam, yet we must conclude with a brief remark related to this and also with reference to our past, present and future. The raising up of the individual is the recipe for human happiness because knowledge of our origin gives meaning to, and hope for, our present and future states.

We may struggle to grasp that feeble human beings started life as the objects of angelic reverence in a higher realm but an awareness of God's love and watchful care and our own destiny should prompt gratitude and an appropriate appreciation on our part. God certainly provides more answers than our own birth certificates or the theories of those who disbelieve in Him. As they say, *"How could it be, that He who has created all should not know all? He alone is unfathomable, all- aware!"*{ Q, Al Mulk, 67:14} The Creator, to whom we trace our origins, therefore knows what is good for us and He granted us absolute choice when He provided us with the abilities to think and reason. Furthermore, He sent guiding lights, one after another, across the span and history of our species, showing us the right path, the path that enables us to rise above ourselves. But not only guiding lights, He has also extended to us a direct line of communication so that we are never alone, never without connection, in our appeal, *"Guide us to the straight path."*{ Q, Al Fatiha, 1:6} Should we forget the teachings of the guiding lights, the prophets, or fail to connect by asking Him directly, then that very ability to reason with which He has equipped us enables us to know Him and His daily and hourly working in the universe. That, and the oft-repeated lessons of history, awaken our consciousness and sense of purpose. In His words: *"O you who have attained to faith! Remain conscious of God; and let every human being look to what he sends ahead for the morrow! And again, remain conscious of God, for God is fully aware of all that you do. And be not like those who are oblivious of God, and whom He therefore causes to be oblivious of their own selves: it is they, they who are truly debased!"*{ Q, Al Hashr, 59:19}

Sheikh Said was raised in Eritrea, where he was educated by Sheikh Hamid (May Allah have mercy upon him), the Senior Judge of the Shari'ah Court in Asmara. He later moved to Madinah al Munawarah, where he continued his studies under Sheikh Atiyyah Mohammed Salim (May Allah have mercy upon him), the Resident Scholar of Masjid ul Nabawwi and Senior Judge of Madinah. See bio on page 118.

Integrating the Qur'an, the Shari'ah, and Muslims into America during the Era of Artificial Intelligence

by Robert D. Crane and Safi Kaskas

With knowledge multiplying continuously, our understanding of the Qur'an should always be reconsidered.

In a world where knowledge is "doubling every 12 hours", it is wrong to consider that what the scholars decided to be Islamic law in the 10th century is still fully Islamic today unless we want to live as if we were frozen in time. Instead, Muslims need to focus on the maqasid or irreducible purposes of Islamic jurisprudence, about which the new book, *Maqasid al Shari'ah: Explorations and Implications,* is perhaps the best compilation, including the chapter "Jurisprudence: The Ultimate Arena for Existential Clash or Cooperation within and among Civilizations".

This is edited by Mohamed el Tahir el Mesawi, Deputy Director of the International Institute for Muslim Unity at the International Islamic University Malaysia (IIUM). The eleven chapters in this long-delayed publication were selected from 93 papers presented in 2006 at the first international conference ever convened specifically to deliberate on different aspects and dimensions of the doctrine of maqasid al shari'ah and its relationships to various disciplines.



Sophia—a robot and a citizen of Saudi Arabia

As presented in this chapter, the first of two sets of four maqasid as guidance consist of *haqq al din* (the right to freedom of religion), *haqq al nafs* (respect for the human person and human life), *haqq al nasl* (respect for marriage and human community), and *haqq al mahid* (respect for the physical environment). The second set, focusing on implementation through compassionate justice, consists of *haqq al mal* (respect for the universal right to economic opportunity and broadly-based ownership of productive property), *haqq al hurriyah* (respect for the universal right of self determination or political freedom within a constitutional republic recognizing that the highest authority is God), *haqq al karama* (respect for human dignity, especially gender equity), and *haqq al'ilm* (the right to education based on respect for the rights to free speech, publication, and association).

These norms or guidelines constitute the essence of Islamic jurisprudence. They provide a sophisticated methodology for understanding the Qur'an and evaluating the ahadith (sayings of Prophet Mohammad ﷺ), so that the rules and regulations (*ahkam*) can be applied justly according to their higher purposes.

When talking about shari'ah we should understand that, in order to be realistic and relevant, the shari'ah must have two essences, the input of love and the output of human rights. Without eternal input, there will never be any lasting output. Quite simply, who would care about justice unless one were motivated by love? The Prophet Muhammad's favorite prayer was *Asaluka hubbaka, wa hubba man yuhibbuka, wa hubba quli ámali yuqaribunni ila hubbika, "Oh Allah, I ask you for your love, and for the love of those who love You, and for the love of everything that brings me closer to your love".*

In the era of Artificial Intelligence and Information Revolution with knowledge multiplying continuously and giving rise to possibilities of metasticizing extremes in paradigm management we should continually read the Qur'an with new eyes, reflecting on it, and consider the Prophet's ﷺ example in Medina as the first implementation of the Qur'an based contextually on time and place.

The only text that is permanent, is the Qur'an, but even the Qur'an has a dynamic meaning to its fixed

text. This is why any translation of the Qur'an should be reviewed at least every ten years.

This entire universe has One Constant, God its Creator. Everything else is always changing. This is a universal law, part of the "natural law" that in its various manifestations lies at the essential core of every world religion. This truism is a result of the dialectical relationship between being and becoming. Everything is always becoming.

Safi Kaskas is an administrator in the managerial sciences with over 40 years of broad-based experience in strategic planning, leadership and business ethics with an emphasis on strategic management in the corporate and academic worlds.

Dr Crane isn the Chairman of the Center for Understanding Islam and Muslims. Between 2012-2015 Dr Crane was a Professor of Islamic Studies in the Qatar Foundation's and Director of its Center for the Study of Islamic Thought and Muslim Societies. Earlier in his career, under President Nixon, he was appointed Deputy Director for Planning in the National Security Council, and under President Reagan he was the U.S. Ambassador to the United Arab Emirates. Please see bio on page 141.

Accounting for the Rise of Populism

by Isobel Ingham-Barrow

When discussing populism and the far-right, it is not unusual to picture the violence of the horrifying terrorist attack in Christchurch earlier this year and the associated manifesto, or rowdy protests led by organisations such as the EDL, or even the angry diatribes of far-right speakers such as Tommy Robinson. However, in order to understand the motivating forces behind this phenomenon, we must take a much more holistic and critical approach. In my humble opinion, there are three concepts that must be acknowledged if we are to approach any kind of strategy to address rising populist sentiments and political developments across Europe and the West. These concepts are the Islamophobia Industry; perceptions of collective threat; and moral panic.

In illustrating this framework for understanding the rise of populism, this article focusses on the example of Islamophobia in the UK. However, the structures and processes at play can be readily witnessed if applied to populist discourse across the Western context and regarding a wide range of socio-political issues, including rising rates of homophobia, anti-Semitism, xenophobia, sexism, and hostility to environmental activism, to name but a few.

THE ISLAMOPHOBIA INDUSTRY

Populist movements across the West should not be seen as isolated nor coincidental uprisings. In reality there are concerted and highly organised trans-





Oldknow Academy, one of the schools involved in the "Trojan Horse Affair"

national structures propelling and sustaining their growth and development. One such structure can be found within the example of the Islamophobia Industry. The Islamophobia Industry is a term coined by Nathan Lean to describe a global network of funding bodies, think-tanks, politicians and political parties, media outlets and spokespeople, and grassroots organisations that are driven by an anti-Muslim and anti-Islam impetus in order to fulfil a largely neoconservative agenda.

By way of example, investigations have revealed that UK think-tanks such as the Henry Jackson Society (HJS), whilst being notoriously protective of their funding base, receive funding from US organisations such as the Abstraction Fund, which is presided over by Nina Rosenwald (who is lovingly referred to as "the sugar-mama of anti-Muslim hate").[1] Rosenwald also happens to be the founder and director of the right-wing Gatestone Institute and since 2000 has contributed around $3 million to finance other organisations all serving the purpose of fanning "the flames of Islamophobia."[2] These organisations include the Center for Security Policy, Project Ijtihad, the American Islamic Forum for Democracy, the Middle East Forum, the Clarion Fund, Commentary Magazine and the Hudson Institute.

HJS itself is promotes a staunchly neoconservative position on foreign policy, encouragement of military interventionism in the MENA region, rejection of multiculturalism, and portrayal of Muslims and Islam as antithetical to the neoliberal values of Western democracies.[3] Perhaps its anti-Muslim ethos is best characterised by the statements of senior figures, such as Associate Director, Douglas Murray, and Director, Alan Mendoza. As but one example, Murray made a speech in 2006 during which he announced that, "Conditions for Muslims in Europe must be made harder across the board: Europe must look like a less attractive proposition."[4] Once again demonstrating the transnational and interconnected nature of the relationships between anti-Muslim movements, Douglas Murray has also participated in anti-Muslim conferences organised by the David Horowitz Freedom Center in the US, alongside other prominent anti-Muslim figures Robert Spencer, Frank Gaffney, and Melanie Phillips.[5]

1 "The Sugar Mama of Anti-Muslim Hate", The Nation, June 14, 2012, accessed 03.11.2017, https://www.thenation.com/article/sugar-mama-anti-muslim-hate/

2 "The Sugar Mama of Anti-Muslim Hate..."

3 Tom Mills, Tom Griffin and David Miller, "The Cold War on British Muslims", Spinwatch, August 2011, accessed 10.05.2018, http://spinwatch.org/images/The%20Cold%20War%20on%20British%20Muslims.pdf

4 "Paul Goodman: Why the Conservative frontbench broke off relations with Douglas Murray—and what happened afterwards", Conservative Home, October 17, 2011, accessed 03.11.2017, https://www.conservativehome.com/thecolumnists/2011/10/by-paul-goodman-the-struggle-against-islamist-extremism-demands-from-the-start-the-separation-of-islam-a-complex-religion.html

5 "Jihad against the West", Daily Motion, undated, accessed 05.01.2018, http://www.dailymotion.com/video/x52fm2

The messages of such think-tanks are then reinforced and further perpetuated by a series of public commentators. These commentators include 'reformed' or 'moderate' Muslim validators (such as Ayaan Hirsi Ali, Ed Husain, Maajid Nawaz, Sara Khan, Raheem Kassam, and Fiyaz Mughal); media personas and columnists (including Katie Hopkins, Melanie Phillips, Andrew Norfolk, and Andrew Gilligan); and media outlets (such as Brietbart News, Rebel Media, the Daily Mail, and the Sun).

These narratives are then given further impetus and seeming credibility by politicians and political parties (notable figures in the UK context include Michael Gove and Nigel Farage), who adopt such rhetoric to further their own political ideologies. The Trojan Horse 'scandal' is a prime example of the permeation of anti-Muslim agendas into political policy making. The 'Trojan Horse Affair' has since come to be understood by many observers as "a lurid figment of the neo-Conservative imagination... an anti-Muslim ideological concoction, driven by Michael Gove, backed by David Cameron's Downing Street, and aided and abetted by a group of well-placed media henchmen. It is also an episode which has done enormous harm to community relations, unfairly wrecked the career of teachers and, above all, set back the life chances of thousands of mainly Muslim Birmingham students, whose school careers have been gravely disrupted."[6]

Meanwhile, buried within the current UK Prime Minister, Mr Boris Johnson's comments describing Muslim women as "letter-boxes" and "bank robbers" is the reported realisation of his relationship with Steve Bannon, the renowned populist provocateur and mastermind behind Donald Trump's election as the President of the United States. Once again, the transnational nature of populist politics should not be overlooked nor underestimated.

The most overt aspect of this process is perhaps the grassroots mobilisation that forms the basis of the populist voice amongst the masses. Grassroots movements in the UK loosely centre around groups such as the EDL, Britain First, Pegida UK, and the Football Lads' Alliance. While membership amongst these groups is often fluid and overlapping, their strongest presence can arguably be felt across social media platforms, where anonymity and a lack of primary legislation creates a space for hate-filled content to flourish amongst many thousands of group members and twitter followers. While there is frequently no definable organisational structure to these groups, some centre on figureheads such as Tommy Robinson, who is the founder of both the EDL and Pegida UK. Tommy Robinson himself bridges the divide between grassroots agitator and aspiring politician and has become a master at playing the role of the everyman's underdog who is standing up for the rights of the oppressed and forgotten classes; in other words, the populist hero.

PERCEPTIONS OF COLLECTIVE THREAT

Whilst structures such as the Islamophobia Network explain *how* populist and anti-Muslim sentiments are maintained and capitalised on within national movements, it does not fully explain *why* ordinary people become attracted to such a narrative. To understand this, we must examine the pivotal socio-political and economic issues that are being used (and some might argue, manipulated) to galvanise support behind populist paradigms. These socio-political and economic triggers need to be investigated within the context of perceptions of collective threat.

Between 2007 and the three years of political turmoil that have followed the result of the EU referendum in June 2016, the UK has seen socio-economic and political upheavals arguably even more tumultuous than the Thatcher era of the 1980s. We must be mindful of the impact of this period on the public consciousness, particularly in light of events ranging from the 2008 financial crisis, austerity, the naivety of political elites and the expenses scandal, the emergence of DA'ISH, the Syrian refugee crisis, and the terrorist attacks in Manchester and London, to name but a few examples. The tumultuous nature of this time period has frequently been capitalised upon by far-right ideologues to fuel perceptions of the collective threat to the 'natural bearers' of national identity. Such fears are then exploited to encourage feelings of hostility and prejudice amongst the masses. After all, the crux of populism itself is the notion that the concerns and welfare of ordinary people has been neglected by corrupt and incompetent political elites. Exploiting fear (regardless of the validity of these fears) is an effective way to galvanise national sentiments around this populist agenda.

There are various types of real and imagined threats or socio-political 'slights' that have been ma-

6 Peter Oborne, "The 'Trojan Horse' Plot? A Figment of Neo-Conservative Imagination," Middle East Eye, June 02, 2017, https://www.middleeasteye.net/opinion/trojan-horse-plot-figment-neo-conservative-imagination.

nipulated by populist rhetoric in the promotion of a need for radical political change:

- Firstly, there are physical threats, such as the ways in which Muslim men are portrayed in popular discourse as being uniquely prone to physical and sexual violence.
- Perceived threats may also be economic; the idea that immigrants and refugees are a burden on the state, 'stealing our jobs', and diverting the capacity of public services away from the 'naturally and innately deserving'.
- Political power is also often seen to be under threat, with proponents of the Islamophobia Industry propagating narratives of a 'creeping Shariah', through which Muslims are surreptitiously attempting to impose Shariah Law on Western societies either through nefarious entryism or overt force and subversion.
- The threat of Muslims to national security is also frequently raised as an issue of threats to the national existence. The now infamous "War on Terror" and the securitisation of Muslim identities is a perfect example of how a dichotomy has been created between 'us' and 'them' in a perceived battle for 'our' very existence.
- Finally, perceived threats may be symbolic and largely arise from a perceived threat to the dominant national worldview. This may arise as a consequence of perceived differences between morals, values, standards, beliefs, practices, and attitudes. These differences are often used as evidence of a threat to the national sense of identity and accepted system of values and customs. This is a recurring theme amongst populist narratives, with a heavy focus on the perception that Western and European culture is in a state of decline due to infiltration by Muslims who seek to destroy Western identities and values.

The consequences of perceptions of threat manifest in diverse ways on both the psychological and individual level, as well as on the wider sociological level. One such manifestation of these perceived threats is the construction of negative stereotypes. Such stereotypes allow a target group (in this case, Muslims) to be demonised and dehumanised in order to justify prejudicial and discriminatory policies, practices, and attitudes directed towards them. Stereotypes also often allow the causes of overwhelmingly complex situations and social ills to be reduced to the product of one root cause. Within the populist paradigm, this cause is largely presented as the inadequacy of political elites to deal with minority communities (and Muslims in particular) who are degrading 'our' society and causing the rightful heirs of national identity to suffer in the face of the liberalism and political correctness.

MORAL PANIC

The construction of designated enemies as the guilt bearers for all societal calamities requires an incitement of moral panic. Through the spreading of moral panic, individuals or groups emerge as a pre-defined threat to societal values, norms, identities, security, and interests. This moral panic is then disseminated and maintained by the repeated promotion of stereotypical, stylised, and distorted representations within mainstream media. These representations are subsequently amplified and given credence by politicians and public figures. The ultimate result is pressure upon policymakers to devise policies specifically designed to curtail the freedoms of those deemed to be the source of social-ills.

According to Robin Richardson, the features of moral panics include eight stages: [7]

1. The construction of folk devils who become the metaphorical embodiment of evil and deviancy from societal values.
2. Criticism of those who are accused of not understanding, appreciating or admitting the threats that society faces, in particular, officials, religious figures, activists, the 'bleeding hearts and do-gooders', and academics in their apparent ivory towers.
3. The connecting of a series of unrelated threats, with the implication that they are all symptomatic of the same underlying problem.
4. The creation of a dichotomy between 'us' vs 'them' and the assertion that there are no shared interests, values, or commonalities between the two.
5. A strengthened sense of moral indignation being attributed to the dominant group (the idealised 'us' vs a demonised 'them').
6. Media exaggeration, sensationalism, and distortion.
7. A pervasive sense of an almost apocalyptic 'slippery slope' and the idea that cultural and societal change is out of control.
8. A culminating call for restrictions, punitive

7 Robin Richardson, "Islamophobia or anti-Muslim racism—or what? Concepts and terms revisited", Instead, accessed 20.06.2018, http://www.insted.co.uk/anti-muslim-racism.pdf

laws, and the curtailment of the suspect community's civil liberties and freedoms.

It is not difficult to see where the populist narratives of media outlets such as the Daily Mail and the Sun contribute towards this trajectory in their discussions of Muslims. Nor can one ignore the roles of an array of high-profile UK politicians (many of whom how hold prominent positions in the Cabinet) play in fuelling this path towards overwhelming populist outrage.

However, beyond accounting for the rise of populist movements, we must also examine the consequences of these developments. And in particular, we must assess the eighth stage in Robinson's depiction of moral panics; calls for the development and implementation of policies directly targeting the suspected enemies of society.

CONSEQUENCES

UK politics has entered an unprecedented time which has left many political observers floundering and questioning how we can turn back the clock on the wave of populist sentiment and divisiveness that has engulfed political discourse. Already, we have witnessed institutionally racist and Islamophobic policies overwhelm counter-terror strategies in the form of PREVENT and Schedule 7. We continue to suffer from racially disproportionate uses of stop and search procedures that often create wedges between communities and the police forces attempting to protect them. The current Conservative Government continues to implement a policy of disengagement from mainstream representative Muslim organisations in preference for a handpicked few, such as Tell MAMA, who loyally and dutifully follow government agendas, but which have virtually no support nor relevance for the communities they claim to represent. Meanwhile, the latest proposed integration strategy is infused with the language of countering violent extremism; talk of the thus-far ill defined 'British Values' and an evidentiary basis that has been roundly and irrefutably condemned.

Moreover, the consequences of these policies are unlikely to be rectified as long as our political representatives continue to pander to populist agendas that are orchestrated and maintained by the efforts of a transnational group of professional political manipulators and fuelled by media distortions that are specifically designed to draw upon and further stoke the fears of the masses.

However, there is little use in fantasising about a sudden reversal of populist sentiment through logical and reasoned arguments alone. We currently reside in a post-truth era which is driven by emotional realities, characterised by fake-news, and premised upon a belief that (in the now infamous words of Michael Gove) the people have "had enough of experts".[8] Therefore, this situation must be addressed through targeted interventions in the field of individual policy development. These interventions must include legislative changes, government led initiatives, and industry led initiatives if they are to have an impact in reversing a currently toxic atmosphere of hostility and mistrust.

The first step and frequently most effective measure in tackling societal problems is legislative change. In the UK context, there are several areas in need of urgent redress:

- With 21 negative references to Muslims for every single neutral or positive reference in mainstream UK newspapers[9] and no protection under the current regulator against group discrimination, there is a dire need to fully implement the Royal Charter on press regulation and the the commencement of the second part of the Leveson Inquiry in order to address the current levels of media manipulation that fuel populist agendas.
- Considering the repeated demonstration of institutional racism embedded within many aspects of counter-terror policies and practices, it is imperative that the Government commits to independently reviewing all counter-terror legislation enacted since 2000 with a view to curbing the current encroachment of counter-terror policies on the civil liberties of minority communities and Muslims specifically.
- Legislation protecting against religiously motivated hate crime and the ways in which it is implemented is also in need of review. Current disparities between the protections afforded for racially motivated hatred and religiously motivated hatred leave Muslims particularly vulnerable to abuse as they do not classify as a race. As such, they frequently have little recourse to verbal assaults, thus leaving space for populist abuse to freely target Muslim communities.
- There is currently a dearth of primary legislation to

8 "Gove: Britons 'Have Had Enough of Experts.'" YouTube, June 21, 2016. https://www.youtube.com/watch?v=GGgiGtJk7MA.

9 Baker, Paul, Costas Gabrielatos, and Tony McEnery. Discourse analysis and media attitudes: the representation of Islam in the British Press. Cambridge: University Press, 2013.

deal with social media offences. Considering the perpetuation of far-right groups and media outlets in online spaces, it is essential that the Government works with social media companies to protect free speech while developing an efficient strategy to tackle online hate speech.

There is also a need for government and industry led initiatives designed to tackle issues such as employment discrimination; increase the presence of normalised and positive portrayals of minority communities in broadcasting; fully investigate inequalities within the criminal justice system; encourage greater diversity in the sphere of politics; and implement educational programs intended to decolonise education, prepare children for life in a pluralistic society, and tackle bullying based on race, religion, disability or sexuality.

However, for the above recommendations to have any chance of success, they must also be accompanied by a level of political accountability. We are in need of brave political representatives that are willing to take ownership of previous political failings. For example, politicians who are willing to acknowledge the impact of austerity on our national services; or that the reason for a lack of jobs is not because of immigrants, but because of an economic downturn for which banks were arguably not held appropriately accountable for; and the reason for high levels of knife crime is not due to the innate criminal nature of minority communities, but due to cuts in police funding.

Furthermore, it is the responsibility of all citizens to actively engage with the political process in order to ensure that their political representatives are indeed being held accountable. The act of voting is but the first and most basic level of democracy. However, real change can only occur through active involvement with political parties and communicating with local councillors and members of parliament, as well as actively campaigning and physically standing for election. While it is possible to feel disillusionment at the current state of politics, it is not enough to simply disengage. If we wish to fix it, the only way is through engagement.

Isobel Ingham-Barrow's PhD research focusses on the impacts of Islamophobia on British Muslim masculinities. Other research interests include gender, postcolonialism, populism, ethnicity, and identity. She currently serves as Head of Policy at Muslim Engagement and Development (MEND), a community funded NGO which seeks to empower British Muslims to be actively engaged in politics and media and to tackle Islamophobia.

The Uyghurs and the Fate of China

Dr Azeem Ibrahim

More than 1 million Muslim Uyghurs in their native Xinjiang province, China, are believed to have been interned in *'re-education camps'* by the Chinese authorities. A further 2 million still on the outside are living in one of the world's most heavy-handed surveillance regimes. The Uyghurs in China live in constant fear of arbitrary detention, and can expect swift retribution for any expression of Turkic of Muslim identity—to the absurd extent that giving your child a traditional Muslim name is illegal.

This has naturally caused a great deal of concern in the international community of humanitarians for the fate of the Uyghurs. Thankfully, it seems that China's policy is not the mass killing of this people, but it most certainly is trying to erase their distinct identity. The Uyghurs may live, but only if they stop being so… Uyghur.

I have written at length elsewhere about the humanitarian dimension of the crisis, of the failure of Muslim countries to plead with China on behalf of their fellow Muslims, and of the worrying precedent this sets for minority groups throughout China's expanding sphere of influence. But it is worth taking a minute to consider what this says about China, and the future of the Chinese Communist Party.

China's policy in Xinjiang, a policy of sinification, is a naked attempt at 'nation-building' in an area where the Chinese authorities apparently believe they do not have clear moral authority to govern—very much like their approach in Tibet. Unlike in Tibet, however, yes, there is a small Uyghur separatist movement in Xinjiang, but this never posed any realistic threat of secession. Ironically, by elevating the loose rhetoric of a minority of political activists to the status of existential threat to the authority of Beijing, the Chinese state is amplifying their mes-

sage and giving it the weight it could never have had before.

But for either side, the Uyghur separatists or the Beijing hardliners, to claim that the Uyghurs of Xinjiang are somehow incompatible with or a threat to the very idea of China as it exists today is an ahistorical absurdity. The people of modern Xinjiang, the people who would eventually crystallise in the Uyghur identity, have for millennia been the gatekeepers to China along the ancient Silk Road. Kashgar the western-most major city in Xinjiang has served as the gate to the East, to the lands of the Chinese civilisation, from before the Current Era.

If the Communist Party in Beijing feels it needs to resort to this kind of cultural vandalism to erase Xinjiang's unique culture and history, Muslim as it may be, in order to maintain "social harmony" this portends very badly indeed for harmony in the Chinese state. Because Xinjiang's history and culture have been pivotal to the historical development of "proper" Chinese culture, and the emergence of China as a 'Civilisation State'. In seeking to erase the cultural legacy of Xinjiang, the Communist Party in Beijing is seeking to erase their own history. And in a country like China, that is both impossible, and also an extremely dangerous thing to try and do. A Civilisation State like China is built upon shared history and a capacity to absorb cultural diversity to produce a civilisation greater than the sum of its parts.

This is something that successive Chinese dynasties have done with some degree of success for over 22 centuries, in accordance to Confucian principles. If this latest Chinese dynasty, the Communist Party, feels itself unable to do the same, this is not a sign of strength. It is a sign of alarming weakness.

But to understand why, one must also understand the Chinese mindset. The Chinese state, the 'Mandate of Heaven' is not a naturally stable institutional arrangement. It has emerged from a long history internecine war. The imperial state emerged periodically from bitter regional and dynastic wars, as a means to impose peace on the land under a unified authority with a claim to the monopoly of force. Without the Emperor, or its secularised version of central state administration under the Communist Party, the different cultural, regional, linguistic and ethnic groups in China have historically been as likely to engage in war with each other as the countries of Europe have. And every time the land descended in all out civil war, which happens every 200-300 years or so, those wars have killed more people than any conflict in history up to that point.

Beijing's obsession with social harmony is informed by this history and indeed, very much their moral duty. If the state loses control of the social order, we should expect that the ensuing civil war would be the greatest human tragedy in the history of the world—now with nuclear weapons.

And this is precisely why this heavy-handed approach to Xinjiang is so alarming. By their policy of forced sinification of the Uyghurs, Beijing is demonstrating it proper obsession with social harmony, yes, but also shows that it does not have the confidence in its own authority to allow any degree of criticism, nor indeed the confidence in its own 'Mandate of Heaven' to allow for the kind of cultural diversity that is *inevitable* in a country of 1.4 billion people. By using the methods of Stalinist 're-education' as opposed to the methods of cultural leadership by example proper to ascendant civilisations, Beijing is signalling their belief that they are approaching the very edge of their power to govern domestically.

To make matters worse, this heavy-handed approach to domestic control is not helping stem back the tides of social resistance. It may suppress surface manifestations of it, at most. But underneath, those tensions simmer, the questions over Beijing's moral authority to govern amplify, and in the medium to long term, the Communist Party is compounding their domestic problems.

In a very real sense, by seeking to crush and destroy Uyghur culture, China is destroying part of its history, and part of its soul as a civilisation. But in pursuing such a policy the Communist Party may also endanger their own future. This is not something to be celebrated. It is not certain whether the rest of the world could cope with a breakdown of the Chinese state, especially given how important Beijing has become to the global system. It is therefore as friends to China, to the people of China, and as well-meaning partners to Beijing, that we must voice our concerns about their approach to Xinjiang and the Uyghurs, indeed their approach to Tibet, and urge them to build their state, and the necessary social harmony not on exclusionary Han-supremacism, but on the rock-solid foundation of cultural pluralism, and the strength that derives from diversity.

Dr Azeem Ibrahim is a Director at the Center for Global Policy in Washington DC and author of the *Rohingyas: Inside Myanmar's Genocide* (Hurst: 2016)

Why I Created Britain's Muslim Heritage Trails and Why We Need More of Them

by Tharik Hussain

On July 25th this year, the sleepy suburban town of Woking in Surrey, England, witnessed a historic moment as Britain's first ever Muslim heritage trails were launched by the chairman of Historic England, Sir Laurie Magnus.

The trails were something I developed for the Everyday Muslim Archive and Heritage Initiative on a project called 'Archiving the History and Heritage of Britain's First Purpose Built Mosque'.

This was a project with several objectives: creating a professional archive system at the Shah Jahan Mosque - Britain's first purpose-built mosque; recording and archiving the oral histories of the mosque's congregation - past and present; developing a mobile exhibition and educational resources about the local heritage, and publishing a one-off edition of the now defunct magazine, *The Islamic Review,* Britain's longest running Muslim journal, first published from the Shah Jahan Mosque in 1913. The special edition, launched in October 2018, contained articles written by British Muslim heritage experts, practitioners and activists from across the UK.

Yet for me, none of this felt as important as creating the trails, and this is why.



The Peace Gardens

One of the many hats I wear is that of a Muslim travel writer who scours the globe trying to unearth forgotten Muslim narratives and histories, and when I discover them, I attempt to make this heritage visible and accessible. I do this in a variety of forms. Most often I write articles about them or try to feature them in a guidebook or website for the area. If possible, I try to collaborate with local heritage and tourism initiatives and explore other avenues for better engagement with this heritage - like creating self-guided trails as with the Woking example.

My work and travels over the years have shown me firsthand just how 'invisible' important Muslim heritage can be in diverse and unexpected places like Britain, the USA, Lithuania and Thailand. This is often in spite of the heritage in question being rich, highly relevant to the wider cultural discourse, and most bizarrely, lying in plain sight.

For Muslims across Europe and the western hemisphere, making this heritage visible is really important today for a number of reasons that I am probably not qualified to discuss at length, but they relate to issues of Islamophobia, 'othering', alienation, detachment and the widely held assertion that Islam and Muslims are something new to the European, and thereby, western cultural landscape.

What I am qualified to tell you is that this is complete and utter nonsense, and one of the ways to prove this is to ensure the said 'invisible' Muslim heritage of places like Britain is made visible.

Just imagine if you will for a minute, how different Muslims and non-Muslims across Britain and the western hemisphere might feel about notions of belonging and identity if that was the case, and how differently they might perceive the role of Islam and Muslims within the European cultural landscape.

It is for these reasons I developed Britain's Muslim Heritage trails, and why I believe we need more of them.

Self-guided trails are easy to access as usually there is no cost to the visitor (except maybe purchasing, or downloading a map), and no need to hire a guide. The better ones are interactive and engaging, demanding users to physically move between places. Most trails

have a permanence about them thus helping to firmly establish the heritage in that physical place. Trails can also be designed to differentiate and therefore be highly inclusive. They also allow various sites of interest to be connected through a common narrative or theme and after the initial investment, trails generally require very little maintenance and upkeep.

To understand their impact better, it's worth looking at a parallel and relatable example.

Only a few decades ago, Europe's Jewish heritage - at least within the popular domain - was similarly neglected. Colleagues in the field tell me it was either limited to dark, macabre heritage at best, or not accessible at all.

Today, following the gargantuan efforts of a number of Jewish heritage activists across the western hemisphere, visitors can turn up to cities like the Lithuanian capital, Vilnius, and embark on easy-to-follow Jewish heritage trails that educate them about great medieval Lithuanian-Jewish personalities and show them the sites of former synagogues, in an area now dubbed the 'Jerusalem of Lithuania'.

Yet in this same country, there is no way for the average tourist to access Lithuania's 'invisible' Muslim heritage - no way for them to learn about the pivotal role (Baltic) Muslims played in the very survival of Lithuania (and Poland and Belarus) as a nation, when they arrived in 1398 to help save the Grand Duchy of Lithuania from virtual extinction.

The Muslims in question were Crimean Tatars who at the behest of Lithuania's Grand Duke Vytautas came and fought by his side against the aggressive threat of the Germanic Teutonic Knights. After helping to successfully defend the Duchy, they were invited to stay and set up home in small villages south of its medieval capital, Trakai, and went on to make considerable cultural and social contributions to their adopted nations.

In fact many of their descendants still live in the very villages that first generation of Muslims came and settled in. Villages so untouched, they remain laid out as they would have been when they were originally just Tatar military encampments. Three of these Lithuanian villages as well as two in Poland and two in Belarus are home to wooden mosques, so wonderfully, indigenous in their look, it as if they were borne from the Baltic earth.

Today, the Jewish heritage of Vilnius is widely celebrated and a normalised part of the Lithuanian cultural narrative, yet very few people in Lithuania or elsewhere are even aware that the country has mosques, let alone Muslims and a 600-year-old Islamic history.

Again, imagine if you will, how visitors - domestic and foreign - to the Baltic might view the Muslim contribution and presence in Europe if they had access to the narrative and heritage sites of the 14th century Tatars. What would they think of Muslims in Europe, if they could go and visit those beautiful mosques, cemeteries and villages and know the role Muslims played in Lithuania's survival?

The two trails I created in and around the English town of Woking are called *Britain's Muslim Heritage Trail #1: The Woking Trail* and *Britain's Muslim*



Heritage Trail #2: The Muslim Cemetery Walk. Each one has its own map, which shows visitors how to get around and find the relevant sites and graves. The maps also contain literature to contextualise the points of interest.

Trail #1, The Woking Trail connects three of the country's most important sites of Islamic heritage for the first time, and reveals that there was a flourishing indigenous British Muslim community in the country towards the end of the Victorian period.

This trail leads visitors between the Shah Jahan Mosque (1889), the Woking Muslim War Cemetery (1915) and a plot of land originally known as, The Muhammadan Cemetery (1884) - located within Brookwood Cemetery - making clear the shared narrative and heritage of all three sites. The map tells visitors that Britain's first truly flourishing Muslim community was led by a number of fascinating white, British converts, and unveils the interfaith roots to the beginnings of the mosque and civilian cemetery, both of which were founded by a man of Jewish heritage, Dr Gottlieb Wilhelm Leitner. The map also reveals Leitner was largely financed by major Muslim dynasties of Victorian India: the Begums of Bhopal and the Nizams of Hyderabad.

There is also some light trivia, as visitors learn the mosque first appeared in popular culture when it was 'destroyed' by aliens in H G Wells' *War of the Worlds*, before learning the tantalising possibilities that the mosque might have been the birthplace of the name 'Pakistan', and visited by a young Muslim boxer known as Cassius Clay.

Trail #2, is called the Muslim Cemetery Walk, and attempts to introduce visitors to some of the deceased individuals involved in Britain's Muslim legacy, as well as those that reveal the country's far-reaching links to the wider Muslim world.

By taking visitors on a walk through the beautiful 19th century Brookwood Cemetery, the trail lists 46 interesting graves. This includes the final resting places of the mosque and Muhammadan Cemetery founder, Dr Leitner. It also identifies the graves of two of the first British barons to convert to Islam, Lord Headley and Sir Archibald Hamilton, whose support was key to the community's early success.

Other famous Brits on the list include the Quran translator, Marmaduke Pickthall, whose descendant - it turns out - launched the trail, Sir Magnus, and Britain's very first Sheikh ul Islam, Abdullah Quilliam, also the founder of the country's first mosque

The Shah Jahan Mosque



in Liverpool.

Then there are the graves that reveal Britain's historic links to the wider Muslim world, such as that of the last Ottoman princess and her mother; the (empty tomb) of the ex Sultan of Oman; the last Mutawakkilite King of Yemen; several Malaysian royals, murdered Palestinian activist and cartoonist, Naji al-Ali and the grave of celebrated British-Iraqi architect, Dame Zaha Hadid.

However, the 'discovery' that made clear just how ill-explored Muslim heritage in Britain really is, was that of the grave of HRH Musbah Haidar el Hashimi; the daughter of the ex-Grand Sherif of Makkah, and a direct descendant of the Prophet Muhammad. Musbah's mother had actually been a British subject, which meant, the forgotten princess was in fact a 'British descendant' of the Prophet.

The two trails combine to make visible this hidden and rich alternative history of Britain - one that has the potential to rewrite the popular narrative of Britain's cultural legacy, and normalise within it, Britain's Muslim heritage.

To embark on the trails in Woking, visitors can pick up free maps at the Shah Jahan Mosque, the Brookwood Cemetery Society office, the Surrey History Centre and the Lightbox. They can also be downloaded from the Everyday Muslim website here: www.everydaymuslim.org/projects/woking-mosque-project/muslim-heritage-trail-woking/

Tharik is an author, travel writer, journalist and consultant who specialises in Muslim heritage and travel. He is the creator of Britain's first Muslim heritage trails and the author of the Lonely Planet guidebooks on Saudi Arabia, Bahrain and Thailand. Tharik has been published all over the world and has consulted on theatre, arts, heritage and tourism. He is currently working on a narrative book about a journey exploring the Muslim heritage of the Balkans.

Where You From?

by Riz Ahmed
(performed at the 2019 Eid in Trafalgar Square London)



Yo, they ever ask you where you from?

Like where you really from?

The question seems simple but the answer's kinda long.

I could tell them Wembley, but I don't think that's what they want.

But I don't want to say more 'cause anything I say is wrong.

Like Britain's where I'm born, and I love a cup of tea and that, but tea ain't from Britain it's from where my DNA is at.

And where my genes are from people don't really wear jeans and that, or MC like in NYC where I stack my Ps and that.

Yo, skinheads meant that I never really loved the British flag and my stomach would react when I went back to Pak.

And my ancestor's Indian but India was not for us, but my people built the West, we even gave the skinheads swastikas.

Now everybody everywhere want their country back, well, if you want me back to where I'm from then bruv, I need a map.

Or if everyone just wants their stuff back then that's blessed for us, you only built a piece in this place yo, the rest was us.

Yo, maybe I'm from everywhere and nowhere, no man's land between the trenches nobody goes there but it's fertilised by the brown bodies fought for Britain in the wars so when I spit a poppy grows there.

I make my own place in this business of Britishness, your question's just limiting it's based on appearances, stop trying to find a box for us.

I'll make my own and bruk your poxy concept of us.

Very few fit these labels so I'm repping for the rest of us who know there's no place like home and that stretches us, who code switch so don't take the mick with cricket tests for us or question us about our loyalty, our blood and sweat's enough.

Born under a sun that you made too hot for us, kidnapped by Empire and diaspora fostered us.

Raised by bhangra, garage and halal Southern fried chicken shops, a jungalist, a jungali, I'm Mowgli from the Jungle Book.

I'm Mo Salah in the box, I'm at the mosh pit and the mosque, I bend words like brown and West until they just spell 'what?'

My tribe is a quest to a place that was lost to us, and its name is dignity so where I'm from is not your problem, bruv.

Where I'm from is a place the whole world has built with its blood.

Where I'm from is a place where history meets future and that's us.

Where I'm from is a place where every mansion's next to council blocks and the mayor kind of looks like me and his dad used to drive a bus.

So, if you wanna ask me where I'm from, then I'm a Londoner.

If you wanna ask me where I'm from, then it's London, bruv.

If you wanna ask me where I'm from, then it's London, cuz.

Riz has quickly become a household name through his acting work in films such as Star Wars: Rogue One, Nightcrawler and 2018's Venom. Please see bio on page 177.

BOOK REVIEWS



HRH Prince Ghazi bin Muhammad

A Thinking Person's Guide to Our Times

White Thread Press

Excerpted Foreword by Sheikh Hamza Yusuf Hanson

We live in an age of accelerated change and global upheavals, including myriad revolutions, uprisings, and uncivil wars across the world, all of which have produced immense human suffering and political instability. Our recent history has been littered with the failed attempts of communists, fascists, neo-conservatives, and Islamists to remake the world in their idealized images. Much of this was driven by the efforts of people who believe that we must change the conditions of the world in order to improve our own conditions as individuals. This, they posit, will make us happy and save our souls. That view, however delectable and however well-intentioned, is hubristic in nature and appeals to our vanity, and it comes directly from the devil: "For God knows that when you eat from [the tree], your eyes will be opened and you will be like God, knowing good and evil" (Genesis, 3:5). That demonic lie—that by changing the conditions of our world we will finally be happy and in control of our lives—veils the reality that happiness is only attainable once we reject the devil and rule our own souls, which then enables us to submit fully to God, in Whom alone we find peace and tranquility.

Thankfully, Prince Ghazi bin Muhammad, an accomplished and erudite philosopher and author, has written this guidebook which starts at the right place: the individual self. While chronicling the troubles of our times—which have reached the current level of trial and tribulation from what our "own hands have wrought" (*Al-Shura*, 42:30)—this book points to a pathway out of the morass, not collectively but individually, through a regimen of self-discipline. Too many people want to change the world, yet those very people are often completely incapable of self-maintenance, of resisting temptations—whether it be a caloric cake, a cancer-causing cigarette, or the alluring prattle of most human conversation. History's most dangerous characters have been those literally hell-bent on changing the world even as they neglected their own souls. Such characters should serve as cautionary tales.

The Qur'an asks us to look inward at ourselves, to be introspective, both individually and collectively. The Qur'an states, "Surely God does not change the conditions of a people until they change what is in themselves" (*Al-Ra'd*, 13:11). In another verse, we are reminded, "God will not remove a blessing among a people until they change [from better to worse]" (*Al-Anfal*, 8:53). The current zeitgeist, on the other hand, leans towards extroversion, towards outrage over injustice and oppression—much of it driven by a sincere desire to alleviate suffering among the less fortunate and the downtrodden—and towards a relentless charge up the hill against the powers that be as a way to improve our conditions. The Qur'an, however, is clear that changing the world's conditions remains God's domain; our concerns should primarily focus on our own selves and on those near and dear to us. The Qur'an states, "O you who believe, save yourselves and your family from a Fire whose fuel is men and stones" (*Al-Tahrim*, 66:6). A prophetic tradition reminds us, "Each of you is a shepherd, and each of you is responsible only for his own flock" (*Bukhari*; *Muslim*). And perhaps most importantly, "From the beauty of a man's submission to God: minding one's own business."

In this book, Prince Ghazi reveals to us how bad things are—and they are bad enough that future generations may be reduced to eating jellyfish and crickets for sustenance—and he calls us to not despair or get depressed, which are, as Heidegger astutely pointed out, expressions of profound self-indulgence. Prince Ghazi points us instead to actual practices that can make a difference in our lives. We must begin by confronting questions about ourselves: Why do we find it so difficult to deal with reality, especially tragedies and tribulations, big and small, which are bound to inflict us? Why are we so quick to critique others but not ourselves? Why do we constantly crave distractions and frivolities? Why do we strive to acquire and possess the stuff of the world that we know will eventually come to naught? The great subject of our most brilliant minds was never the material world, despite our modern obsession with materiality—the great subject always hides in plain sight; it reveals itself in every instant. It is found in the story of the older fish passing by two young fish and asking them, "How's the water?" After swimming past the older fish, one of the two says to the other, "What is water?" In the

same way, God remains hidden in plain sight, with every moment revealing acts and attributes that dazzle, bewilder, and excite with an ineffable ecstasy for those who live in the wonder of being, in the presence of the Divine. If we can restrain our baser appetites, discipline our desires, keep our self-obsessions and ego in check, we might begin to cultivate the sense of wonder and awe, to see clearly the signs of the Divine all around us.

Diving deeply into tradition—*real* tradition—reveals to the diver pearls and coral of immense beauty and worth. Over time, one comes to understand, through study of the countless experiences of the greatest minds of human history—Chinese, European, Indian, African, or Arab; Jew or Gentile; Muslim or Christian—that the world has certain features permanently imbedded in its DNA. History gives us a crystal ball that can show us the future by revealing the repeated patterns of the past; classical literature and poetry have much wisdom to impart to us about the world. In reading Shakespeare, one finds every archetype and human quality, whether noble or base: the contented Duke Senior, exiled to the Forest of Arden, finds "tongues in trees, books in the running brooks, sermons in stones, and good in everything," while the ambitious and murderous Macbeth concludes the world is "a tale told by an idiot, full of sound and fury, signifying nothing." A virtuous and rightful man sees the goodness of the world while a vicious and spiteful man sees nothing but an empty meaninglessness. In reading Rumi, we learn of the men returning from China: each paints a completely different portrait of China based upon what was in his own heart.

Far from gleaning the pearls from the past, modern life lures us towards an obsession with freedom, which in the prevailing lexicon has come to mean not *freedom from* our appetites but *freedom to* indulge in them. Everyone wants to be free to do what they want, to satiate their desires, to buy and consume more and more, and to follow the materialist ethos down the lizard hole. The pre-modern sages, whether Muslim, Christian, Hindu, Jew, or Buddhist, understood that a true education enables a person to engage one's soul in the activity of virtue, to tame one's savage nature and make gentle the way of the world. Those who neglect this path of perfection—the perfection of the soul within the constraints of a human life—find their lives marred with emptiness, vacuity, and ultimately a narcissistic obsession with self. On the other hand, those who discipline themselves and search for higher, more difficult, paths of practice that result in achievements in many areas of human excellence find their lives filled with great satisfaction and often with profound joy.

Prince Ghazi bin Muhammad has written a number of books and guides for thinking people, and this small but potent work before you sums up many of his most keen and cogent insights and conclusions; for that reason, this may be his most impactful and motivational work to date. As an advisor to King Abdullah ii of Jordan and as someone who has interacted with some of the most influential people in the world, in both the public and private sectors, Prince Ghazi is privy to perspectives most of us are not. The vast majority of us have no experience in governing a small shop, let alone a country. And neither work is easy. The book was written over a twenty-five-year period by a direct descendant of an illustrious line of *sharifian* leaders who has spent his life studying and practicing what he has learned. Though written primarily for Muslims, it will greatly benefit any thinking person, irrespective of his or her commitment to faith or lack thereof. Among his sage advice, the author gently reminds us to make wise use of our time and to learn from the past, "read and rise," as the Prophet put it. Societies characterized by, among other things, reading and the pursuit of knowledge tend to have higher happiness indices than ones that don't. A wise man once said that "the truly happy man is happy despite knowing all the reasons why he shouldn't be happy." We have a duty—a responsibility—to be happy and hopeful, both because it benefits us and because it tends to be contagious. In this book, Prince Ghazi has set down a simple course of action, readily accessible and easily accomplished, to make us happier people, better people, more thoughtful people—but most of all, people who know that what sets us apart from the rest of the world's creatures and makes us unique as a species has always been the ability to use our minds in ways that transcend our material world itself—to contemplate the unseen world and the Afterlife.

Prince Ghazi calls us to an ancient truth: a little practice every day—consistent, relentless, and thoughtful—will bear great fruit in due time. The ancient Chinese believed we have a duty to preserve our health, as life's secrets are revealed to us in our later years. Prophesy comes at the age of forty for a reason, and Aristotle's argument that the mind reaches the zenith of its powers at forty-nine rings true. Only a man of middle age could write a book such as this. It reflects a wealth of accumulated experience, not only in the life of the mind but also in the affairs of the

world. For most people, the vanity fair wears thin at a certain age, the afterlife emerges on the horizon, and it dawns on us that we are all mortal, that this abode is more like a tent than a palace—temporary and easily uprooted by a sandstorm. The remedies that Prince Ghazi has provided seem almost facile, too easily arrived at, and certainly not enough to change the world. But therein lies the rub: the world will never be changed until we change ourselves. The first level of mastery involves disciplining one's self, and the greatest discipline involves the virtuous use of our most precious and limited resource in our lives on earth, a resource that diminishes with every breath we take. The art of time management eludes almost every human being. We are masters at wasting time, whether through mindless and unedifying entertainment, sleeping too much, or simply not minding our own business. These are simply squandered opportunities that cannot be reclaimed. Our Prophet stated, "Most people are cheated out of two precious gifts: health and leisure." Leisure was once the pursuit of people of means everywhere. Wealth enabled one to pursue the goals of a gentleman (*adib* in Arabic); *adib* means to become erudite and polished, to use one's time wisely in self-improvement in order to leave this world as people of virtue, people who know why they came into the world and where they are headed next.

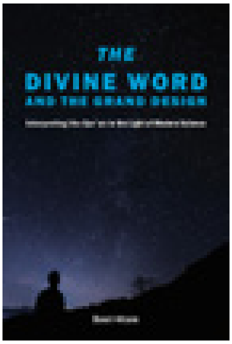
I know Prince Ghazi personally and his commitment to the practices he asks of us. He recognizes that only through practices he has outlined in this book can we truly transform ourselves and, in the process, transform our world. Those of us, like Prince Ghazi, who have been fortunate enough to have actually witnessed and learned from sanctified souls, know with certainty that the open secret which enabled such souls to achieve the heights of human potential lies in the deliberate, consistent, and systematic practices that lead to a fully realized human being. In this book, you will find the pillars of those practices. Self-transformation must be the *sine qua non* that improves our beleaguered world.



He said, 'My Lord, expand my breast for me. And make easy for me my affair.'

Tâ Hâ, 25 - 26

Calligraphy by Hasan Kan'an © FreeIslamicCalligraphy.com



Dr Basil Altaie

The Divine Word and The Grand Design: Interpreting the Qur'an in the Light of Modern Science

Beacon Books

The Qur'an is an invariably unique text, written in a language that holds a wealth of possible meanings and interpretations. In *The Divine Word and The Grand Design*, Dr Basil Altaie follows a new approach in discussing the scientific signs alluded to in the Qur'an by subjecting its verses to the scrutiny of linguistic and scientific analysis. Using two main sources—established scientific facts and authentic Arabic lexicons—the book explores contentious issues such as evolution and the Big Bang, showing how some verses in the Qur'an contain signs pointing to factual scientific meanings and descriptions. In this way, the Qur'an also provides proof for its own authenticity, making it a matchless divine text.

Through his findings, Altaie attempts to answer a pressing question confronting Muslims in the modern age: is it possible to adopt an 'Islamic' perspective in understanding the discoveries of natural sciences? The present book shows that rather being in opposition, true knowledge and a correct understanding of science consolidates belief in God.

ABOUT THE AUTHOR

Dr Basil Altaie is a Professor of Quantum Cosmology at Yarmouk University, Jordan, He obtained his PhD from Manchester University in 1978. He worked on fundamental research problems in Quantum Field Theory and General Relativity and has published more than two dozens of papers in peer reviewed journals like the Physical Review and the IOP journals. Over the past 40 years Altaie has taught many physics courses at Mosul University, Iraq and at Yarmouk University, Jordan and has supervised research projects at postgraduate levels. Altaie has worked on topics in Islamic Kalām that deals with problems of Natural Philosophy. He claims that Kalām can provide full view of the Islamic Philosophy of Nature. This he expressed in his book Daqīq al-Kalām: the Islamic Approach to Natural Philosophy. He has been invited by several universities and institutions worldwide to give talks about his theory. Altaie is the author of God, Nature and the Cause, a book published by KRM 2016 and 10 other titles in Arabic.



Dr Mufti Abdur-Rahman Mangera

Handbook of a Healthy Muslim Marriage: Unlocking the Secrets to Ultimate Bliss

White Thread Press

Review by Ikramul Haque

Marriage is ultimately a legal and religious act; at the same time, it is an institution situated between cultural realities and social contexts. While Islamic law offers us parameters on the objective regulations and rules governing marriage, cultural and socially specific variables affect how a couple forms a healthy relationship and maintains a working partnership. Unfortunately, it is between these two paradigms that many couples lose their direction.

In the *Handbook of a Healthy Muslim Marriage*, Dr Mufti Abdur-Rahman ibn Yusuf Mangera aptly bridges the legal framework of marriage with its cultural and social contexts; in a way that not only feels practical, but realistic and deeply beneficial. A recurring theme is that the lived reality of marriage, as well as family dynamics, is far more nuanced than people's simplistic interpretation and understanding of the legal rights and responsibilities. As an astute and traditionally trained scholar, with more than twenty years of experience in counselling, the author offers a pivotal perspective for seekers of marriage, newly-weds, and even veterans of marriage.

Marriage is a life-long process, which begins with the coming together of two individuals in this world and ultimately, if Allah wills, continues in paradise, their bond eternally cemented. The beauty of this book is that it discusses marriage in a way that reflects the entirety of this journey. It begins with the process of finding a spouse, the hazards and pitfalls in the selection process, and the dynamics of the "engagement" period. It discusses the marriage ceremony, the "first night," the sunna etiquette to be observed for greater blessings throughout, as well as issues related to romance, sexual intimacy, in-laws, and raising children. The content is presented in a way that is palpable and useful at every stage of a couple's journey.

What is particularly striking is the absolute balance Mufti Abdur-Rahman achieves as he navigates between the legal framework of marriage and the wealth of anecdotal experiences and cultural discussions. In an era where divorce is far too common, the author brings forward real-life stories that allow the reader to see marriage for what it is—a complex and multi-faceted relationship that requires commitment and continuous engagement. At times, marriage is beautiful and fulfilling and at others, it is challenging and difficult.

While the painful aspects of marriage are often glossed over by other books, the author produces detailed discussions on domestic violence, infertility and holistic medical solutions, marital breakdown, divorce and subsequent issues of custody and spousal support. All in all, *Handbook of a Healthy Muslim Marriage* is an indispensable guide to marriage. It avoids complex jargon and technical terms; but it discusses marriage from a legal, religious, spiritual, and social angle; and it gives voice to the many positives and negatives experienced within marriage. The author should be immensely praised for producing such a balanced symbiosis between a *fiqhi* text and a self-help manual, all laid out and designed with aesthetically pleasing calligraphy and flourishes for an engaging read. This is contemporary Islamic self-help on marriage at its best.



Nabeel Al-Azami

Muhammad: 11 Leadership Qualities that Changed the World

Claritas Books

"Each of you are a shepherd, and each of you are responsible for their flock."

This profound statement by Prophet Muhammad (pbuh) compels us to recognise that we are all leaders at some level. But what makes someone a good leader? And how do each of us measure up against the leadership standards set by the Prophet (pbuh)?

This book presents a well-researched leadership framework combined with extensively applied contemporary practitioner case studies for the first time to readers interested in a Sirah (prophetic life) based universal model for good leadership.

Drawing on scholarly findings from eastern, western and other sources, and having examined an extensive range of Sirah works, an original framework of 11 Prophetic leadership qualities are presented with an entire chapter devoted to each leadership quality.

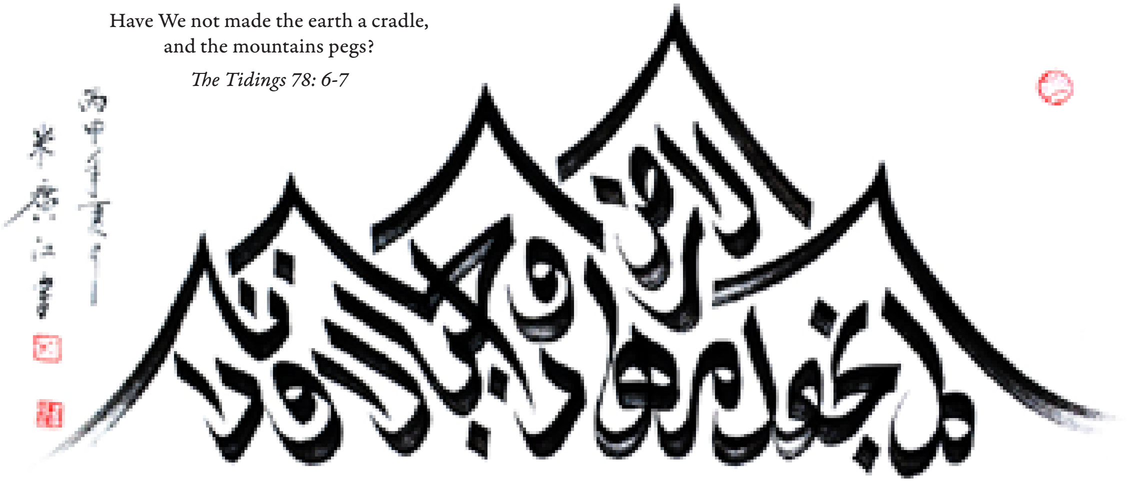
Well known and lesser known events from the Sirah are explored and analysed like never before, and viewed with a specialist leadership lens, extracting insights on effective people management, authentic leadership and succeeding despite the odds. Each chapter on the leadership qualities offers not just what the quality means and where it can be found in the life of the Prophet but how one can develop those qualities within themselves as well.

ABOUT THE AUTHOR

Nabeel Al-Azami is a CIPD award-winning HR and leadership specialist. He is the founder and managing partner at Murabbi Consulting which specialises in Values-based HR, ethical leadership development and People-centred Strategy. He is a also trustee of Citizens UK, former Head of Global HR at IR Worldwide, as well as former HR business partner and analyst at Ford Motor Company (UK & Europe Division). This is the author's first major leadership publication, drawing on his research and professional experience over the past twenty years.

The author, Nabeel Al-Azami, passed away on 14 August, 2019, aged 39. Please read his obituary on page 193.

Have We not made the earth a cradle,
and the mountains pegs?
The Tidings 78: 6-7

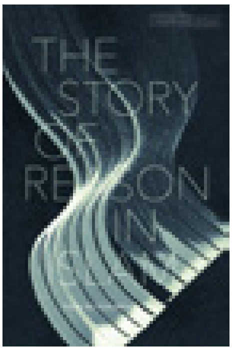




Peter Sanders
Meetings with Mountains
Inspiral Books

In 1971 photographer Peter Sanders began a five-decade, round-the-world photographic odyssey that mirrored his own spiritual journey as a Muslim. The result is 'Meetings with Mountains', an absolutely unique visual record of saintly men and women from across the Muslim world who present a stunning picture of Islamic spirituality, in stark contrast to the extremist stereotypes that have come to be associated with Islam in our time. This magisterial 380-page photographic essay features over 250 photographs, capturing encounters with nearly one hundred illuminated souls.

See Peter Sander's bio on page 177.



Sari Nusseibeh
The Story of Reason in Islam
Stanford University Press
Review by Qamar-ul Huda, PhD

This book is an important contribution to the intellectual history of the Islamic world as it illustrates the use of reason in the service of faith and in the quest of seeking the divine. Professor of philosophy at Al-Quds University, professor Sari Nusseibeh takes a fresh look how Islamic reasoning evolved overtime which created different schools of thought that led to outstanding philosophical ways of articulating the meaning of life.

Nusseibeh begins with the 'daunting' idea of a single God in the seventh century the Arabian context Where the issue of free will, determinism, divine relationship with creation, and revealed knowledge versus human knowledge. He examines how the language of debate played a role in the pursuit of ultimate answers. In this process of flourishing intellectual thought, the use of the imagination knew of no borders as poetry embellished on life and the afterlife. Vibrant fields of law, morality, ethics, philosophy, logic, and politics evolved because there was an appreciation of and for advancing reasoning deduction and reason in general.

This book is an excellent resource for students of philosophy and Islamic studies who want to learn more about major luminaries and the schools that were developed after them. Nusseibeh's detail attention to individual intellectual contributions, and how language played an important role in disseminating and sharing information is extremely useful.



In the Name of God, the Compassionate, the Merciful

Did We not expand your breast for you,
and relieve you of your burden,
that which weighed down your back?
Did We not exalt your mention?
For truly with hardship comes ease.
Truly with hardship comes ease.
So when you are finished, toil
and seek your Lord.

Solace 94 : 1-8

MAJOR EVENTS

Major Events

2018

OCTOBER

2 • Washington Post journalist Jamal Khashoggi is murdered inside the Saudi consulate in Istanbul, triggering a diplomatic crisis for Saudi Arabia.

3 • Wife of former Malaysian Prime Minister Datin Seri Rosmah Mansor arrested on corruption charges.

6 • Khabib Nurmagomedov of Dagestan beats Irishman Conor McGregor by 4th round submission in UFC lightweight title fight in Las Vegas; instantly marred by ugly post-fight brawling incident; belt withheld pending investigation.

14 • Afghan batsman Hazratullah Zazai becomes only the 6th player in cricket history (3rd in T20) to hit 6-sixes in an over; scores 62 in 17 balls in Kabul Zwanan loss v Balkh Legends in Afghanistan Premier League.

15 • Indian minister and editor MJ Akbar files a defamation case after being accused of sexual harassment by multiple women in #MeToo case.

16 • Saudi Arabian Crown Prince Mohammed bin Salman denies knowledge of the death of journalist Jamal Khashoggi according to President Trump.

• Chairman of China's Xinjiang's government defends its detention camps for Uighur Muslims saying they provided "vocational education and training".

17 • India's junior foreign minister MJ Akbar is highest official to resign in #MeToo case after sexual harassment accusations by numerous women.

18 • Sectarian fighting between Muslim and Christian youths kill 55 at Kasuwan Magani, Nigeria.

23 • Turkish President Recep Tayyip Erdogan rejects Saudi claim journalist Jamal Khashoggi killed accidentally, says it was premeditated murder.

25 • Flash floods near the Red Sea in Jordan kill 17 as a school bus is washed away.

26 • Irish singer Sinéad O'Connor announces she has converted to Islam.

31 • US and Great Britain call for a cease-fire in Saudi-led war in Yemen, in 3-year war that has claimed over 10,000 lives and created famine conditions.

NOVEMBER

1 • Ground assault mounted on Yemeni port city of Hudaydah by Saudi-backed government forces.

4 • More than 150 fighters have been killed in fighting around the port city of Hodeidah in Yemen over the weekend, officials have said.

6 • More than 200 mass graves containing thousands of victims of ISIS discovered in former ISIS held areas according to UN report.

• Ilhan Omar (Minnesota) and Rashida Tlaib (Michigan) are the first Muslim women to be elected to the US House of Representatives.

8 • Mass grave of 200 people discovered on border of Somali and Oromia regions, Ethiopia, in investigation into atrocities by former regional president Abdi Mohammed.

• Azerbaijan woman who spent £16m in Harrods granted bail in UK after being arrested for suspected embezzlement under new laws.

• Qatar delivers $15 million in cash to pay civil servants in Gaza after earlier sending fuel to increase electricity from 4 to 8 hours a day.

9 • Three car bombs explode in Mogadishu, Somalia, killing 52 people and injuring 100.

• Afghan President Ashraf Ghani confirms more than 28,000 of the country's military and police have been killed since 2015.

11 • Israeli secret operation in Gaza kills eight including one Israeli and an Hamas Commander, igniting tensions with retaliatory rocket attack from Gaza.

13 • Attempt to move 720,000 Rohingya back to Myanmar from Bangladesh refugee camps amid international criticism. They refuse to go.

15 • Africa's fastest train between Casablanca and Tangier in Morocco at 320km (198 miles) inaugurated by King Mohammed VI and French President Emmanuel Macron.

16 • CIA concludes Saudi Crown Prince Mohammed bin Salman ordered the killing of journalist Jamal Khashoggi.

19 • Airbnb bans listings in Israeli settlements in the West Bank.

20 • More than 40 religious scholars killed, at event to mark birth of prophet Mohammed, by a suicide bomber near the airport in Kabul, Afghanistan.

DECEMBER

1 • Egyptian actress Rania Youssef charged for "inciting debauchery" after wearing see-through dress to Cairo film festival.

• Syrian shadow puppetry added to UN list of cultural activities in urgent need of saving.

12 • Seven mass graves in former Islamic State area discovered containing hundreds of bodies, some tortured, near Albu Kamal, eastern Syria.

13 • Cease-fire in port city of Hudaydah, Yemen, by Houthi rebels and Saudi-led coalition announced by the UN.

• Passenger train collides with maintenance locomotive in Ankara, Turkey, killing at least 9 and injuring 47.

• US Senate passes non-binding "war powers resolution" against long-term ally Saudi Arabia.

15 • US military confirms it has killed 62 fighters from Islamist group al-Shabab in air strikes in Somalia.

• Egyptian Archaeologists announce discovery of 4,400 year old tomb of Fifth Dynasty priest in Saqqara pyramid complex near Cairo.

17 • Scandinavian tourists Louisa Vesterager Jespersen and Maren Ueland are murdered by Islamic terrorists in the foothills of Mount Toubkal near to the village of Imlil in Morocco. At least one victim is beheaded with the murders recorded on video and posted on social media. In a previous video the perpetrators pledge allegiance to ISIS.

• Malaysia files criminal charges against US bank Goldman Sachs for it role in the 1Malaysia Development Bhd scandal.

19 • US President Donald Trump announces victory over the Islamic State and planned withdrawal of US troops from Syria.

29 • 40 militants killed in Giza and El-Arish by Egyptian police after attack on a tourist bus the day before killed four.

31 • Prime Minister Sheikh Hasina wins third term in Bangladesh elections with 17 people killed in violent clashes.

2019

JANUARY

1 • Qatar withdraws from the Organization of the Petroleum Exporting Countries (OPEC) after 57 years of membership.

• Qatar introduces a 100% tax on alcohol and other "health-damaging goods", doubling the price of alcohol, tobacco, energy drinks and pork in the oil-rich, predominantly Muslim nation.

6 • Malaysian king Sultan Muhammad V abdicates after two years of rule in historic first.

12 • 18 year-old Rahaf Mohammed al-Qunun arrives in Toronto, Canada, as a refugee, via Thailand, after escaping family abuse in Saudi Arabia.

14 • LGBTQ activists accuse the Russian republic of Chechnya of a new gay purge with 40 detained and two killed.

16 • Explosion by a suicide bomber aimed at US-led coalition forces at a market in Manjib, Syria, kills about 18 including four Americans.

27 • Two bombs at a Roman Catholic cathedral on Jolo Island, southern, Philippines kills 20, Islamic State claims responsibility.

28 • Draft framework for peace agreement to end 17-year conflict in Afghanistan agreed by US and Afghan negotiators.

29 • In the aftermath to a wild ending to UFC 229, Khabib Nurmagomedov ($500k & 9 months) and Conor McGregor ($50k & 6 months) are issued fines and suspensions; bans retroactive to October 6, 2018.

• Iranian city Tehran bans dog walking in public and driving with dogs.

31 • Sultan Abdullah Sultan Ahmad Shah crowned King of Malaysia to serve a five-year term.

• New government in Lebanon finally formed by Prime Minister Saad al-Hariri nine months after elections.

FEBRUARY

3 • Pope Francis arrives in Abu Dhabi, United Arab Emirates, on the first ever papal visit to the Arabian peninsula.

5 • The Taliban kills at least 47 people in attacks while Afghan–Taliban peace talks are taking place in Moscow. 12 others are injured.

11 • Iran marks 40th anniversary of the Islamic revolution with huge street marches and protests against the US.

13 • Suicide attack on bus carrying Iranian military's Revolutionary Guard kills 23 in Sistan-Baluchestan province, separatist group Jaish al-Adl claim responsibility.

14 • Explosive-packed vehicle rams paramilitary convoy in Indian-controlled Kashmir killing at least 40. Islamic group Jaish-e-Mohammad claim responsibility.

• Egyptian parliament approves measures to enable President Abdel Fattah el-Sisi to extend his rule till 2034.

18 • Gun battle in Pulwama, Indian-controlled Kashmir, kills nine with Pakistan-based group Jaish-e-Mohammad held responsible.

20 • A major fire in Dhaka, Bangladesh kills at least 78 people.

22 • Sudan's President Omar al-Bashir declares a national emergency, dismisses the federal government and sacks all state governors.

26 • Nigerian presidential election: President Muhammadu Buhari wins re-election defeating Atiku Abubakar, amid violence and a delay, on turnout of 35.6%.

• India launches air strikes on alleged terrorist camps within Pakistan.

27 • Train crashes into a buffer at Cairo's main railway station killing 25 and injuring dozens in Egypt.

• Pakistan shoots down an Indian fighter jet and captures the pilot, further escalating tensions in the disputed Kashmir region.

MARCH

3 • Algerian President Abdelaziz Bouteflika confirms he will run for president one last time, his 5th term, amid widespread demonstrations.

11 • Taliban force attacks Afghan army base killing or capturing about 50 soldiers in Badghis Province, Afghanistan.

• Algerian President Abdelaziz Bouteflika (82) changes his mind saying he will not seek a fifth term and postpones elections after mass protests.

12 • More than 3,000 ISIS fighters have surrendered amid battle for last ISIS stronghold in Baghouz, Syria, according to Syrian Democratic Forces officials.

15 • Terrorist attack on two mosques by a right-wing Australian gunman kills 51 and wounds 50 in Christchurch, New Zealand.

16 • First rocket fired from Gaza since 2014 toward Tel Aviv prompts Israeli return air strikes on Gaza.

- 17 • Facebook removes 1.5 million videos of the Christchurch mosque shootings in first 24 hours after the attack, with 1.2 million blocked at upload.
- 21 • Overloaded boat sinks in the Tigris river near Mosul, Iraq, drowning nearly 100.
- 23 • Syrian Democratic Forces announce that the last Islamic State territory has been retaken raising flags in Al-Baghuz Fawqani, Syria and ending five-year "caliphate".
- 27 • Former president of the Gambia Yahya Jammeh stole almost 1 billion from his country before his exile in 2017 according to a corruption report.
- 30 • Pope Francis arrives in Rabat, Morocco, on his first-ever visit to the Magreb region of Northern Africa.

APRIL

- 1 • Saudi Arabian oil company Saudi Aramco revealed to be world's most profitable company when its earnings released - $111.1 billion in the last year.
- 2 • Algerian President Abdelaziz Bouteflika (82) resigns after 20 years in office after widespread protests over running for another term.
- • 70 villages evacuated in Khuzesta province, Iran, after at least 45 killed in flooding after unprecedented rainfall.
- 3 • Brunei brings into force new Sharia laws punishing gay sex and adultery with death by stoning, prompting widespread condemnation.
- • Ex-Malaysian Prime Minister Najib Razak goes on trial for the 1MDB corruption scandal in Kuala Lumpur, pleads not guilty.
- 8 • Protests in Sudan against the government of Omar al-Bashir continue with seven killed and 2,500 arrested in Khartoum.
- 11 • Sudanese President Omar al-Bashir overthrown and arrested by the army in Khartoum after 29 years in power.
- 14 • Congresswoman Ilhan Omar at center of controversy over comments about 9/11 at speech to Council on American-Islamic Relations after tweet by Donald Trump, defended by Nancy Pelosi.
- 21 • Terror attacks on churches and hotels on Easter Sunday in three Sri Lankan cities, Colombo, Negombo and Batticaloa kill at least 253 and injure hundreds. ISIS claims responibility.
- 25 • Thousands march in Khartoum, Sudan calling for civilian rule.
- • More than 1,600 civilians were killed in US-led coalition air and land strikes on Raqqa in 2017, according to Amnesty International and monitoring group Airwars.
- 26 • Six suspected ISIS militants connected to Sri Lankan terror attacks killed along with ten others in a shootout with police in Sainthamaruthu.
- 29 • Sports Illustrated features a Muslim model Halima Aden in a Burkini for the first time in their swimsuit edition.
- • Islamic State releases video showing leader Bakr al-Baghdadi for first time in five years.

MAY

- 3-6 • Violent clashes between Israel and Gaza militants over three days have left 4 Israelis and 23 Palestinians dead.
- 6 • Sultan Hassanal Bolkiah of Brunei announces a moratorium on the death penalty for gay sex and adultery after worldwide condemnation over new Sharia laws.
- • The Syrian Army launches a major ground offensive against one of the last rebel strongholds in the country.
- 8 • Iran announces it will stop complying with parts of the 2015 Iran nuclear deal.
- 11 • Militants attack Zaver Pearl-Continental Hotel in Gwadar, Pakistan killing five, Balochistan Liberation Army claim responsibility.
- 13 • Former President of Sudan Omar al-Bashir is charged in connection with the deaths of protesters the previous month.
- 20 • Bangladesh imposes a 65-day ban on coastal fishing to conserve fish stocks.

21 • More than 600 people, 75% children, identified as HIV in a month in Sindh province, Pakistan, thought to be due to use of infected needles.

• Indonesian President Joko Widodo confirmed as winning re-election, defeating Prabowo Subianto with 55.5% of the vote.

• Omani author Jokha Alharthi is the first Arabic writer to win the Man Booker International Prize for her novel "Celestial Bodies" with her translator Marilyn Booth.

22 • Protests break out in Jakarta, Indonesia against the re-election of President Joko Widodo, killing six people and injuring 200.

29 • 16 people charged for setting fire to and murdering a teenager who reported sexual harassment at an Islamic school in Feni, Bangladesh.

JUNE

3 • Sudanese military attacks protesters in Khartoum killing 100 people, some dumped in the river Nile, prompting international condemnation.

• US President Donald Trump begins a three-day visit to the UK by calling London Mayor Sadiq Khan "a stone cold loser" after Khan called Trump's language that of a 20th century fascist.

9 • General strike begins in Khartoum, Sudan, as a protest against ruling mililtary generals by the Sudanese Professionals Association.

• 95 people killed in attack on Dogon village Sobame Da in central Mali by suspected Fulani group.

10 • Former Pakistani President Asif Ali Zardari arrested on corruption charges.

• Three men sentenced to life imprisonment for rape and murder of eight-year-old Muslim girl in Kathua, India in high-profile case that sparked political resignations and nationwide protests

13 • Recently deposed Sudan President Omar al-Bashir is charged with corruption in Sudan.

17 • Former Egyptian President Mohamed Morsi dies after collapsing during a court appearance in Cairo.

• The U.S. sends an additional 1,000 troops to the Middle East as tensions build with Iran.

20 • Iran shoots down a US drone over the Straits of Hormuz escalating tension between the two countries.

23 • Turkey's ruling AK party lose the re-run of Istanbul's mayoral election to Ekrem Imamoglu of the Republican People's Party.

24 • US President Donald Trump imposes sanctions in Iran in response to shooting down of US drone and targeted at Iran's Supreme Leader Ali Khamenei.

28 • 3,400 year old Bronze Age palace uncovered on banks Tigris River from Mittani Empire, due to lack of rainfall dropping water levels in Mosul Dam reservoir.

30 • Large protests in Khartoum, Sudan, against continuing military rule, kill seven and injure 181.

JULY

1 • At least 16 people killed in a Taliban attack with over 100 injured in Kabul, Afghanistan.

2 • Air strike kills at least 40 people at Libyan migrant center in Tripoli, with Libyan National Army blamed.

4 • Egypt claims 3,000-year-old Tutankhamun bust is stolen as it sells for $6 million at auction at Christies.

5 • Ancient Iraqi city Babylon declared a UNESCO World Heritage Site.

18 • One of world's earliest mosques at 1,200 years old discovered by archaeologists in Israel's Negev Desert.

19 • UK oil tanker Stena Impero seized by Iranian Revolutionary Guard in the Strait of Hormuz.

19 • Algeria wins the Africa Cup of Nations by defeating Senegal 1 - 0.

21 • Marvel announces 10 new superhero films at Comic Con including Blade with Mahershala Ali, Natalie Portman as a female Thor and first Asian American super hero film Shang-Chi.

22 • Pakistani Prime Minister Imran Khan meets with US President Donald Trump at the White House in Washington.

• Air strikes have killed at least 31 people in Maarat al-Numan, north-western Syria, with Russian planes supporting Syrian government being blamed.

• US President Donald Trump says US could win war in Afghanistan in a week "I just don't want to kill 10 million people. If I wanted to win that war, Afghanistan would be wiped off the face of the earth".

25 • Worst Mediterranean migrant drownings this year when boat carrying 250 people capsizes off Libyan coast, with over 100 feared drowned.

27 • At least 65 mourners killed in a gun attack at a funeral near Maiduguri, by suspected Boko Haram militants in north-east Nigeria.

30 • India bans triple talaq.

AUGUST

2 • Saudi Arabia announces news rules for women including allowing them to travel independently abroad without a male guardian's permission.

4 • A car crashes into three other cars causing an explosion outside the National Cancer Institute Egypt in Cairo, Egypt, killing at least 20 people and injuring 47 others.

5 • Indian government announces it is changing the status of Indian-controlled Kashmir from a state to a union territory, revoking Article 370 in response to security concerns.

10 • Rebel forces for the UAE-backed Southern Transitional Council take control of the key port of Aden in Yemen's civil war.

14 • Pakistan PM Imran Khan strongly criticizes India for revoking Kashmir's special status and putting it under lockdown in address in Pakistan-controlled Kashmir.

15 • Israel bars US Democratic congresswomen Rashida Tlaib and Ilhan Omar from entering for supporting Palestinian-led boycott movement.

16 • Huge fire in Chalantika slum in Dhaka, Bangladesh, destroys 1,200 houses and leaves up to 10,000 homeless.

17 • Suicide bombing at a wedding in Kabul, Afghanistan, kills 63, with over 200 injured. The Islamic State claims responsibility.

• Landmark power-sharing deal signed by military and civilian leaders celebrated in Khartoum, Sudan, with transitional government to take over September 1.

19 • Sudanese Ex-President Omar al-Bashir admits he has received $90 million from Saudi Arabian royals at the start of his corruption trial in Khartoum.

21 • Nigeria goes three years without a case of polio in landmark toward eradication of the disease.

26 • Indonesian President Joko Widodo proposes moving the country's capital from Jakarta, which is sinking, to island of Borneo.

31 • US missile attack in al-Qaeda jihadist training camp in Idlib province, Syria, kills 40.

SEPTEMBER

1 • Saudi-led coalition air strikes on Yemen city of Dhamar kills more than 100 people according to the Red Cross.

7 • US President Donald Trump says he has cancelled a secret meeting with the Taliban for peace talks at Camp David.

10 • Iranian woman Sahar Khodayari dies after setting herself on fire during her trial, for entering a stadium disguised as a man in Tehran.

11 • B. J. Habibie, 3rd President of Indonesia (1998-99) who liberalized Indonesia's press and political party laws, dies of heart failure at 83.

14 • Drone attack on Abqaiq oil plant in Saudi Arabia takes out half of country's oil production and 5% of the world's. Yemen Houthi rebels claim responsibility.

16 • Erdogan, Putin, Rouhani meet to find resolution to the Syrian civil war.
• India arrests Kashmir leader Farooq Abdullah under controversial law that allows authorities to imprison someone for up to two years without charge or trial.

17 • Indonesia raises the female marriage age to 19, in line with males, to curb child marriages.

18 • Saudi Arabia's Defense Ministry says Iran was to blame for drone attack on Saudi oil facilities.

19 • Likely US drone attack kills at least 30 and injures 28 in Nangarhar Province, Afghanistan.
• Taliban suicide truck bombing kills 22 and injures 90 at a hospital in Zabul Province, southern Afghanistan

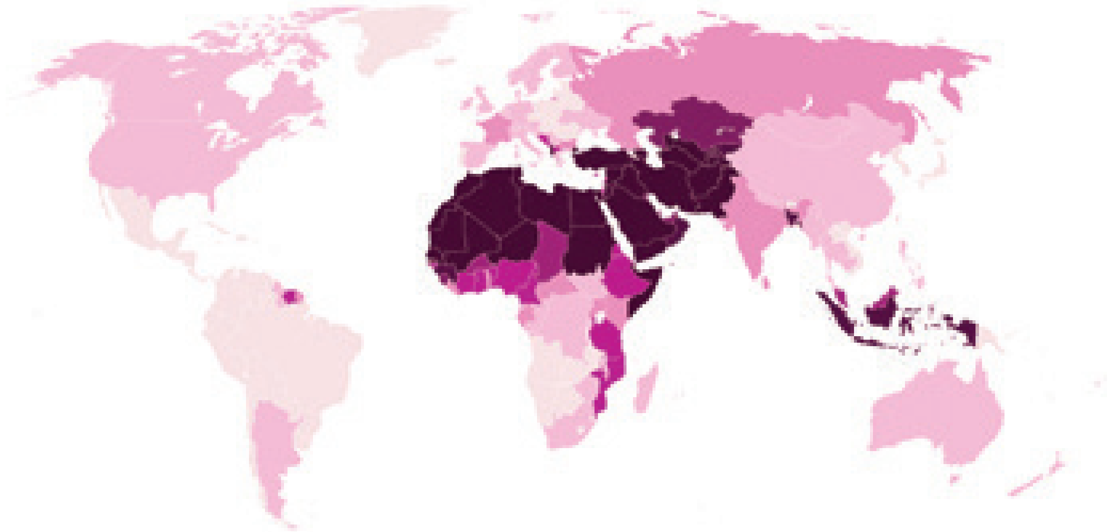


May Allah bless our Master Muhammad and grant him peace.

Calligraphy by Hasan Kan'an © FreeIslamicCalligraphy.com

APPENDIX I
Population Statistics

❦ World Muslim Population ❦



Country	Population	Percent Muslim	Muslim Population
Afghanistan	38,218,480	99.7	38,103,825
Albania	2,880,289	58.8	1,693,610
Algeria	43,212,419	99	42,780,295
American Samoa	55,641	< 0.1	< 56
Andorra	76,965	2.7	2,078
Angola	32,032,046	1.5	480,481
Anguilla	14,896	0.2	30
Antigua and Barbuda	102,012	0.3	306
Argentina	44,863,884	2.5	1,121,597
Armenia	2,958,839	< 0.1	< 2959
Aruba	105,264	0.4	421
Australia	25,262,611	2.6	656,828
Austria	8,965,399	7.9	708,267
Azerbaijan	10,066,052	99.2	9,985,524

Country	Population	Percent Muslim	Muslim Population
Bahamas	390,236	0.1	390
Bahrain	1,653,151	70.2	1,160,512
Bangladesh	163,375,475	90.4	147,691,429
Barbados	287,095	1.3	3,732
Belarus	9,451,790	0.5	47,259
Belgium	11,549,431	6.5	750,713
Belize	391,806	0.2	784
Benin	11,865,257	27.7	3,286,676
Bermuda	62,460	0.8	500
Bhutan	764,798	0.1	765
Bolivia	11,545,102	< 0.1	< 11545
Bosnia & Herzegovina	3,296,929	51	1,681,434
Botswana	2,313,262	1	23,133
Brazil	211,352,482	0.2	422,705
British Virgin Islands	31,196	1.2	374
Brunei	428,697	79	338,671
Bulgaria	6,989,690	15	1,048,454
Burkina Faso	20,437,152	61.5	12,568,848
Burundi	11,602,173	5	580,109
Cambodia	16,533,050	1.8	297,595
Cameroon	26,009,727	20.5	5,331,994
Canada	37,477,440	3.2	1,199,278
Cape Verde	546,388	1.8	9,835
Caribbean Netherlands	25,019	9.9	2,477
Cayman Islands	61,559	0.2	123
Central African Republic	4,762,085	8.9	423,826
Chad	16,042,126	58	9,304,433
Chile	18,984,959	< 0.1	< 18985
China	1,434,896,820	1.8	25,828,143
Colombia	50,448,335	< 0.1	< 50448
Comoros	854,619	98	837,527
Congo	5,407,915	12	648,950
Cook Islands	17,379	< 0.1	< 17

Country	Population	Percent Muslim	Muslim Population
Costa Rica	5,056,896	< 0.1	< 5057
Côte d'Ivoire	25,848,363	60	15,509,018
Croatia	4,125,253	1.4	57,754
Cuba	11,332,101	0.1	11,332
Cyprus	1,200,338	30.9	370,904
Czech Republic	10,693,185	0.2	21,386
Denmark	5,775,961	4.8	277,246
Djibouti	956,985	94	899,566
Dominica	73,925	0.2	148
Dominican Republic	10,760,795	2.3	247,498
DR Congo	87,341,202	10	8,734,120
Ecuador	17,427,543	< 0.1	< 17428
Egypt	100,776,763	90	90,699,087
El Salvador	6,460,111	<0.1	< 6460
Equatorial Guinea	1,365,316	10	136,532
Eritrea	3,506,984	49.6	1,739,464
Estonia	1,325,826	<0.1	< 1326
Ethiopia	112,653,475	45	50,694,064
Falkland Islands	3,398	< 0.1	< 3
Faroe Islands	49,290	< 0.1	< 49
Fiji	905,502	7	63,385
Finland	5,533,879	2.7	149,415
France	65,158,641	8.8	5,733,960
French Guiana	296,711	0.9	2,670
French Polynesia	283,007	< 0.1	< 283
Gabon	2,183,174	6	130,990
Gambia	2,361,426	96	2,266,969
Georgia	3,995,235	10.5	419,500
Germany	83,570,695	5.7	4,763,530
Ghana	30,548,586	35.6	10,875,297
Gibraltar	33,699	4	1,348
Greece	10,463,291	1	104,633
Greenland	56,171	<0.1	< 56

Country	Population	Percent Muslim	Muslim Population
Grenada	107,825	0.3	323
Guadeloupe	395,700	< 0.1	< 396
Guam	164,229	<0.1	< 164
Guatemala	17,648,212	<0.1	< 17648
Guinea	12,843,207	85	10,916,726
Guinea-Bissau	1,930,306	50	965,153
Guyana	783,527	6.8	53,280
Haiti	11,291,007	<0.1	< 11291
Honduras	9,777,812	0.1	9,778
Hong Kong	7,448,357	4.1	305,383
Hungary	9,679,777	< 0.1	< 9680
Iceland	339,475	0.3	1,018
India	1,369,141,649	14.2	194,418,114
Indonesia	271,206,403	87.2	236,491,983
Iran	83,129,974	99.4	82,631,194
Iraq	39,491,812	95	37,517,221
Ireland	4,893,574	1.2	58,723
Isle of Man	84,287	0.2	169
Israel	8,546,610	17.8	1,521,297
Italy	60,532,302	2.6	1,573,840
Jamaica	2,950,869	<0.1	< 2951
Japan	126,782,947	0.1	126,783
Jordan	10,122,031	92	9,312,269
Kazakhstan	18,596,554	70.2	13,054,781
Kenya	52,812,812	11.1	5,862,222
Kiribati	117,975	<0.1	< 118
Kuwait	4,219,786	99	4,177,588
Kyrgyzstan	6,437,513	85	5,471,886
Laos	7,190,688	<0.1	< 7191
Latvia	1,902,589	0.1	1,903
Lebanon	6,849,609	54	3,698,789
Lesotho	2,128,675	0.1	2,129
Liberia	4,961,360	12.2	605,286

Country	Population	Percent Muslim	Muslim Population
Libya	6,796,239	96.6	6,565,167
Liechtenstein	38,041	5.9	2,244
Lithuania	2,752,070	0.1	2,752
Luxembourg	617,779	2.5	15,444
Macau	622,567	1.6	9,961
Macedonia	2,083,442	39.3	818,793
Madagascar	27,113,065	7	1,897,915
Malawi	18,728,578	12.8	2,397,258
Malaysia	32,033,134	61.3	19,636,311
Maldives	532,870	100	532,870
Mali	19,775,959	95	18,787,161
Malta	440,607	0.6	2,644
Marshall Islands	53,127	< 0.1	< 53
Martinique	376,480	0.2	753
Mauritania	4,550,383	100	4,550,383
Mauritius	1,270,090	17	215,915
Mayotte	270,372	97	262,261
Mexico	127,847,613	< 0.1	< 127848
Micronesia	105,544	< 0.1	< 106
Moldova	4,041,389	< 0.1	< 4041
Monaco	39,020	0.8	312
Mongolia	3,235,792	5	161,790
Montenegro	622,471	20	124,494
Montserrat	5,215	< 0.1	< 5
Morocco	36,559,688	99	36,194,091
Mozambique	30,543,039	28	8,552,051
Myanmar	54,118,583	4	2,164,743
Namibia	2,503,798	2	50,076
Nauru	13,649	0.1	14
Nepal	28,714,257	4.4	1,263,427
Netherlands	17,104,722	4.9	838,131
New Caledonia	280,460	2.6	7,292
New Zealand	4,790,923	1	47,909

Country	Population	Percent Muslim	Muslim Population
Nicaragua	6,561,341	<0.1	< 6561
Niger	23,488,388	99.3	23,323,969
Nigeria	201,995,138	48.9	98,775,622
Niue	1,624	< 0.1	< 2
North Korea	25,688,803	0.3	77,066
Northern Mariana Islands	55,144	< 0.1	< 55
Norway	5,387,364	5.7	307,080
Oman	5,001,215	85.9	4,296,044
Pakistan	217,429,677	96.5	209,819,638
Palau	18,025	< 0.1	< 18
Panama	4,260,109	0.7	29,821
Papua New Guinea	8,810,258	< 0.1	< 8810
Paraguay	7,062,247	< 0.1	< 7062
Peru	32,602,833	< 0.1	< 32603
Philippines	108,409,903	11	11,925,089
Poland	37,879,477	0.1	37,879
Portugal	10,220,245	0.1	10,220
Puerto Rico	2,918,652	< 0.1	< 2919
Qatar	2,841,863	67.7	1,923,941
Réunion	866,506	3	25,995
Romania	19,338,945	0.3	58,017
Russia	145,884,779	7	9,482,511
Rwanda	12,691,780	4.6	583,822
Saint Helena	4,534	< 0.1	< 5
Saint Kitts & Nevis	55,345	0.3	166
Saint Lucia	178,844	0.1	179
Saint Pierre & Miquelon	6,008	0.2	12
Samoa	196,440	< 0.1	< 196
San Marino	33,400	< 0.1	< 33
São Tomé and Príncipe	204,327	3	6,130
Saudi Arabia	34,377,645	97.1	33,380,693
Senegal	16,385,512	92	15,074,671
Serbia	8,765,204	3.1	271,721

Country	Population	Percent Muslim	Muslim Population
Seychelles	95,843	1.1	1,054
Sierra Leone	7,845,919	77	6,041,358
Singapore	5,813,571	15	872,036
Slovakia	5,457,542	< 0.1	< 5458
Slovenia	2,078,711	2.4	49,889
Solomon Islands	611,343	< 0.1	< 611
Somalia	15,532,545	99.8	15,501,480
South Africa	58,708,610	1.7	998,046
South Korea	51,234,140	0.1	51,234
South Sudan	11,088,490	6.2	687,486
Spain	46,740,400	4	1,869,616
Sri Lanka	21,341,728	9.7	2,070,148
St. Vincent & Grenadines	109,897	1.5	1,648
State of Palestine	5,005,354	97.5	4,880,220
Sudan	43,019,874	97	41,729,278
Suriname	563,402	13.9	78,313
Swaziland	1,150,543	2	23,011
Sweden	10,049,011	8.1	813,970
Switzerland	8,604,066	5.2	447,411
Syria	17,155,970	76	13,038,537
Taiwan	23,782,508	0.3	71,348
Tajikistan	9,364,242	98	9,176,957
Tanzania	58,349,519	40	23,339,808
Thailand	69,660,666	4.9	3,413,373
Timor-Leste	1,298,180	< 0.1	< 1298
Togo	8,121,530	20	1,624,306
Tokelau	1,499	< 0.1	< 1
Tonga	108,020	< 0.1	< 108
Trinidad and Tobago	1,395,881	5	69,794
Tunisia	11,719,565	99	11,602,369
Turkey	83,611,967	99.8	83,444,743
Turkmenistan	5,959,928	89	5,304,336
Turks & Caicos Islands	35,446	< 0.1	< 35

Country	Population	Percent Muslim	Muslim Population
Tuvalu	11,192	0.5	56
U.S. Virgin Islands	107,268	0.9	965
Uganda	44,562,054	14	6,238,688
Ukraine	43,941,180	0.9	395,471
United Arab Emirates	9,794,552	76	7,443,860
United Kingdom	67,601,681	5	3,380,084
United States	329,454,226	1.1	3,623,996
Uruguay	3,464,146	< 0.1	< 3464
Uzbekistan	33,079,314	88	29,109,796
Vanuatu	276,244	< 0.1	< 276
Vatican City	1,000	0	0
Venezuela	28,499,723	0.4	113,999
Vietnam	96,462,106	0.1	96,462
Wallis & Futuna	11,558	< 0.1	< 12
Western Sahara	513,000	100	513,000
Yemen	29,294,453	98	28,708,564
Zambia	17,965,131	1	179,651
Zimbabwe	14,689,004	1	146,890
TOTAL		**25**	**1,933,377,284**

Muslim population statistics taken from Wikipedia.org. World populations taken from www.worldometers.info.



God is the Light of the heavens and the earth. The likeness of His Light is as a niche wherein is a lamp. The lamp is in a glass, the glass as it were a glittering star kindled from a Blessed Tree, an olive neither of the east nor of the west, whose oil would almost glow forth [of itself], though no fire touched it. Light upon light. God guides to His Light whom He will. And God strikes similitudes for men; and God is Knower of all things.

Light, 35

APPENDIX II
Social Media Statistics

Top Social Media Statistics of *The Muslim 500*

This is a list showing the most popular social media sites (Facebook, Twitter and Instagram) run by Muslims. (Rounded values in millions)

Rank	Name	Age	Country
1	Salman Khan	54	India
2	Shahrukh Khan	53	India
3	Zayn Malik	26	United Kingdom
4	Mesut Özil	30	Germany
5	Mustafa Hosny	41	Egypt
6	Muhammad Alarefe	48	Saudi Arabia
7	A.R. Rahman	52	India
8	Amr Khaled	52	Egypt
9	Ahmad Al Shugairi	46	Saudi Arabia
10	Paul Pogba	26	France
11	Aamir Khan	54	India
12	Aidh Al-Qarni	59	Saudi Arabia
13	Sheikh Mishary bin Rashid Alafasy	43	Kuwait
14	Amr Diab	57	Egypt
15	Tamer Hosny	43	Egypt
16	Maher Zain	38	Sweden
17	HM Queen Rania Al-Abdullah	49	Jordan
18	Recep Tayyip Erdoğan	65	Turkey
19	Atif Aslam	36	Pakistan
20	Ahlam Alshamsi	50	United Arab Emirates
21	Ahmed Helmy	49	Egypt
22	Salman Al Ouda	62	Saudi Arabia
23	Zinedine Zidane	47	France
24	Haifa Wehbe	43	Lebanon
25	Kadim Al Sahir	62	Iraq
26	DJ Khaled	43	United States of America
27	Tareq Al-Suwaidan	65	Kuwait
28	Imran Khan	67	Pakistan
29	Muhammad Assaf	29	Palestine
30	HH Sheikh Mohammed bin Rashid Al Maktoum	70	United Arab Emirates
31	Bassem Youssef	45	Egypt
32	Lt Gen Prabowo Subianto	67	Indonesia
33	Ahlam Mustaghanami	66	Algeria
34	Ragheb Alama	57	Lebanon
35	Nabil Al Awadhy	48	Kuwait
36	Habib Ali Zain Al Abideen Al-Jifri	48	United Arab Emirates

Occupations	Facebook	Twitter	Instagram	Total
Actor	37m	38m	26m	101m
Actor	29m	39m	18m	86m
Musician	20m	28m	30m	77m
Footballer	31m	24m	21m	76m
Preacher	33m	7m	12m	52m
Scholar	24m	20m		44m
Musician	22m	22m	3m	47m
Preacher	30m	11m	3m	44m
Show Host	14m	18m	11m	43m
Sports	7m	7m	37m	51m
Actor	16m	25m	3m	43m
Scholar	16m	20m	3m	39m
Qur'an Reciter	19m	14m	4m	37m
Musician	17m	10m	10m	36m
Musician	19m	3m	15m	36m
Musician	27m	2m	5m	33m
Royalty	17m	10m	6m	33m
Politician	9m	14m	6m	29m
Musician	20m	1m	4m	25m
Musician	7m	9m	9m	24m
Actor	12m	5m	11m	27m
Scholar	7m	14m	2m	23m
Sports	3m	0m	24m	26m
Musician	11m	7m	6m	23m
Musician	13m	7m	3m	23m
Musician	4m	5m	16m	24m
Show Host	8m	10m		18m
Politician	9m	10m	2m	21m
Musician	10m	3m	5m	18m
Royalty	4m	10m	4m	18m
Show Host	3m	11m	0m	13m
Public Speaker	10m	4m	5m	18m
Novelist	13m	1m	0m	14m
Musician	5m	6m	4m	14m
Preacher	1m	11m	0m	12m
Scholar	6m	6m	1m	12m

Top Social Media Statistics of the General Public

This is a list showing the most popular social media sites (Facebook, Twitter and Instagram).
(Rounded values in millions)

Rank	Name	Age	Country
1	Cristiano Ronaldo	34	Portugal
2	Justin Bieber	25	Canada
3	Taylor Swift	29	United States of America
4	Selena Gomez	27	United States of America
5	Katy Perry	34	United States of America
6	Rihanna	31	Barbados
7	Shakira	42	Colombia
8	Kim Kardashian	38	United States of America
9	Neymar	27	Brazil
10	Beyonce	38	United States of America
11	Lionel Messi (Leo Messi)	32	Argentina
12	Dwayne Johnson (The Rock)	47	United States of America
13	Barack Obama	58	United States of America
14	Jennifer Lopez	50	United States of America
15	Lady Gaga	33	United States of America
16	Demi Lovato	27	United States of America
17	Miley Cyrus	26	United States of America
18	Nicki Minaj	35	United States of America
19	Justin Timberlake	38	United States of America
20	Vin Diesel	52	United States of America
21	Eminem	46	United States of America
22	Adele	31	United Kingdom
23	Kevin Hart	40	United States of America
24	Drake	32	Canada
25	Britney Spears	38	United States of America
26	Bruno Mars	33	United States of America
27	Emma Watson	29	United Kingdom
28	LeBron James	34	United States of America
29	Chris Brown	29	United States of America
30	David Beckham	43	United Kingdom
31	Will Smith	50	United States of America
32	Wiz Khalifa	32	United States of America
33	Lil Wayne	36	United States of America
34	Pitbull	38	United States of America
35	Ronaldinho Gaucho	39	Brazil
36	David Guetta	51	France

Occupations	Facebook	Twitter	Instagram	Total
Footballer	122m	80m	183m	385m
Musician	77m	107m	119m	302m
Musician	71m	85m	122m	278m
Musician	61m	58m	157m	275m
Musician	67m	109m	85m	261m
Musician	79m	93m	75m	247m
Musician	101m	51m	59m	210m
Reality Star	30m	62m	148m	239m
Footballer	60m	44m	126m	230m
Musician	62m	15m	133m	210m
Footballer	90m	0m	131m	220m
Wrestler	58m	14m	157m	228m
Politician	55m	108m	24m	187m
Musician	44m	44m	101m	188m
Musician	59m	79m	37m	175m
Actress - Musician	37m	57m	74m	168m
Musician	44m	45m	99m	188m
Musician	41m	21m	106m	167m
Musician	37m	65m	56m	158m
Actor	97m	0m	57m	154m
Musician	87m	23m	26m	135m
Musician	63m	28m	32m	122m
Comedian	23m	36m	80m	138m
Musician	35m	39m	47m	121m
Musician	38m	56m	23m	116m
Musician	56m	43m	22m	121m
Actress	34m	29m	52m	115m
Athlete - NBA	23m	44m	52m	118m
Musician	42m	31m	57m	129m
Footballer	52m	0m	58m	110m
Actor	77m	0m	37m	114m
Musician	40m	35m	29m	103m
Musician	49m	34m	11m	93m
Musician	55m	26m	8m	88m
Footballer	34m	19m	48m	101m
Musician	51m	21m	8m	81m

بسم الله الرحمن الرحيم

وأن ليس للإنسان إلا ما سعى

النجم ٥٣: ٣٩

صدق الله العظيم

And that man shall have only what he strives for

The Star, 39

Calligraphy by Jawahir Al-Qur'an

GLOSSARY OF ISLAMIC TERMS

Ahl al-Bayt (or Aal al-Bayt): Literally, "The People of the House"; refers to the family of the Prophet Muhammad.

Ahl al-Sunnah wa al-Jama'ah: Literally, "The People of the Prophetic Practice and Community"; refers to Sunni Muslims as a community.

Al-Fatiha: Literally, "The Opening" or "The Beginning". This is the title for the first chapter of the Holy Qur'an that is recited as a fundamental part of Muslims' daily prayers.

Aqida: Creed. This refers to theological and doctrinal beliefs of Muslims.

Ash'ari: Theological school of Sunni Orthodoxy named after the followers of the 9th century scholar Abu al Hasan Al-Ash'ari (874–936 CE).

Awqaf: Plural of waqf (see below).

Azaan/Adhan: The call to prayer.

Bid'a: Literally "innovation"; this refers to the act of creating superfluous, or non-prescribed traditions in the practice of Islam. It is used in common speech as a denunciation toward those not acting in accordance with the prescriptions of Islam.

Caliph: From Arabic khalifa ("successor"), the head of the entire community of Muslims, either current or in the past. Is also used by certain sects and Sufi tariqas to refer to their own leader his successor.

Chador: A loose cloth traditionally worn by Muslim women usually covering the body from head to foot.

Da'i/ Da'ee: Islamic missionary.

Da'wa: Islamic missionary work; literally 'inviting' to Islam or to acts of virtue.

Emir (or Amir): A title accorded to a leader, prince, or commander-in-chief.

Fatwa: A religious ruling issued by a mufti (a top legal scholar) regarding particulars of an issue in Islamic law based on circumstances surrounding the question, such as its time, place, people, and other details. Unlike the ruling of a judge (qadi), it is not normally binding.

Fiqh: Islamic jurisprudence. A branch of the Sharia that deals with rulings related to human actions, as opposed to faith or spirituality.

Fiqh al-Aqaliyyat: Islamic rulings for Muslims living as minorities in predominantly non-Muslim lands.

Ghazal: Love poetry used for describing the beauty of the loved one as well as the emotions the poet has towards the beloved.

Hadith: Literally "saying". These are a collection of sayings—or direct observations—of the Prophet Muhammad. There are numerous ahadeeth (plural of "hadith"), and the practice of verifying them is an Islamic scholarly practice of its own that has been carried out since the life of the Prophet.

Hafiz (or Hafiza) al-Qur'an: A person who has committed the entire Qur'an to memory, and can recite the Qur'an at will. This is important in Islam because the Qur'an was originally revealed as an oral text, and until today, the authenticity of Qur'anic transmission is based primarily on oral, then written, transmission.

Hajj: The pilgrimage to Makkah, one of the five pillars of Islam. It is a once-in-a-lifetime obligation upon every able-bodied Muslim who can afford it. The pilgrimage occurs from the 8th-12th days of Dhu al-Hijjah, the 12th month of the Islamic calendar.

Halal: Permissible. A term referring to actions or objects that are permissible according to Islamic law. Commonly refers to food items that are permissible for Muslims to eat.

Haram: In the context of a sacred precinct, like Makkah, Medina, or al-Aqsa, this term means "inviolable". In most contexts, this term means "forbidden", and relates to actions that are impermissible according to Islamic law.

Hijab: Normally refers to the headscarf worn by Muslim women but refers to both the head cover and attire worn by Muslim women to preserve their modesty. It obligatory by the consensus of all classical Islamic schools of thought. In some contexts, it can mean segregation, as in between genders.

Hijaz: The region along the west coast of the Arabian Peninsula that separates Najd in the east from Tihamah in the west.

Ibadi: The Ibadi school has origins in and is linked to the Kharijites, but the modern day community is distinct from the 7th century Islamic sect. It was founded after the death of the Prophet Muhammad and is currently practiced by a majority of Oman's Muslim population. It is also found across parts of Africa.

Ihsan: Virtue through constant regard to, and awareness of, God.

Ijaza: Certification given to a student for acquiring knowledge of a particular discipline under the authorization of a higher authority usually by face-to-face interactions, thereby enabling the student to transmit the knowledge the teacher has. This is performed under the supervision of a certified sheikh whose chain of narrations often leads to the Prophet (peace be upon him).

Ijtihad: Independent reasoning, or individual interpretation of the Qur'an and Sunnah.

Imam: (1) In both Sunni and Shia Islam an imam is the leader of congregational prayers who may also deliver the sermon of the Friday (Jumu'ah) prayers; more generally, a person of authority within the community. (2) In Shia Islam this exclusively refers to a series of people, descended from the Prophet Muhammad, who by lineage are considered divinely guided spiritual leaders.

Imamate: The position or institution, in Shia Islam, that is comprised of a series of divinely guided imams.

Iman: Faith in God.

Islam: Submission to God's will.

Isnad: The chain of narrators of the Hadith; it is the list of authorities who have transmitted the sayings, actions or approbations of the Prophet Muhammad (peace be upon him) via one of his companions or a later authority (tabi'i). The reliability of the isnad is the main criteria in the validity of Hadith. Modern practices of scientific citation and historical method owe a great deal to the rigour of the isnad tradition of early Muslims.

Jihad: Literally, "struggle". An exertion of effort in any field, not just in war, in order to achieve good or prevent evil, done so for the sake of God's pleasure. The highest level of jihad is to overcome one's ego and lower self. It is considered a religious duty upon every Muslim.

Kaaba: The large cubic structure in the Grand Mosque in Makkah, adorned in gold-embroidered black fabric, referred to by Muslims as the "House of God". This structure marks the direction in which Muslims pray and is central to the Hajj pilgrimage.

Khat: Script. Refers to Arabic calligraphy, which is the artistic practice of handwriting Arabic phrases, often in the form of verses of the Qur'an or Islamic prayers.

Khateeb: Refers to the person who delivers the Islamic sermon (khutbah) during certain occasions such as the Friday or Eid prayers. He is usually the imam or leader of the prayer.

Khalifa: See "caliph".

Khanqah: A building designed specifically for gatherings of a Sufi brotherhood, or tariqa, and is a place for spiritual retreat and character reformation. It is also synonymous with the regional terms ribat, tekke, and zawiya.

Khawarij: A group of Muslims in early Islamic history who went against the larger community and became outsiders. A term used to describe political deviants.

Khums: Literally, "one-fifth" in Arabic; a religious tax of one-fifth of one's income owed by followers of Usuli Twelver Shia to a very senior cleric and poor Muslims.

Madhab: A traditional school of Islamic legal methodology (e.g. Hanbali, Maliki, Shafi'i, Hanafi, Ja'fari).

Madrasa: The Arabic word for "school". Can refer to a religious school.

Majlis al-Shura: Consultative religio-legislative body.

Marja'/Marja'iyya: The highest position of authority in the Usuli school of Twelver Shia fiqh whose authority lies after the Qur'an, prophets, and imams. Also referred to as marja' taqlid (literally "one who is worthy of being imitated"), they have the authority to make legal decisions within the confines of Islamic law for laymen and less-qualified clerics.

Masjid: Arabic for "mosque".

Maturidi: Theological school of Sunni Orthodoxy named after the followers of the 9th century scholar Muhammad Abu Mansur al-Maturidi (853-944 CE).

Melayu Islam Beraja: The concept of Malay Islamic monarchy.

Morchidat: Literally, "(female) guides". Refers to the Moroccan cadre of trained female preachers.

Mufti: A Muslim legal expert who is empowered to give rulings on religious matters.

Mujahid: Someone engaged in acts of jihad.

Muqri: Someone qualified to teach others proper recitation of the Qur'an.

Murid: Disciple of a Sufi guide or order.

Mursyidul Am: Malaysian term for religious guide.

Mushaf: A printing of the Qur'an, referring to the physical bound volume of the Holy Book.

Mutabarrik: Supporter or affiliate of a Sufi guide or order, someone less serious in treading the spiritual path than a murid.

Mu'tazili: An almost obsolete school of Sunni Islam, popular in the 8th century, that advocates the belief that the Qur'an is created—as opposed to the Orthodox Sunni view that it is eternal and uncreated.

Nasheed: Islamic song. Islamic vocal music, sung individually or by a group and sometimes accompanied by the daf, a shallow drum similar to the tambourine. The words sung may refer to religion, history, current issues, or anything related to Islam.

Pancasila: Indonesian concept of five basic, national principles: belief in the Oneness of God, just and civilized humanity, the unity of Indonesia, democracy, and social justice.

PBUH: An acronym for "Peace be upon him".

Pesantren: The term for Islamic schools in Indonesia.

Qibla: The direction in which Muslims offer their five daily prayers; the direction of the Kaaba in Makkah.

Ramadan: Holy month of fasting, ninth month of the Islamic lunar calendar.

Salafi: A movement of Sunni Muslims that places great emphasis on literal interpretation of the Qur'an and Hadith, with skepticism towards the role of human intellect.

Salawat: Prayers of peace upon the Prophet which have many distinct formulas, often consisting of the basic Allahumma salli ala sayyidina Muhammad wa ala ahlihi wa sallim (O God send your prayers and blessings upon Muhammad and his family).

Shahadatayn: The two testimonies of faith: "There is no deity but God. Muhammad is the Messenger of God." Stating these two sentences is sufficient to become a Muslim.

Sharia: Literally, "the way to the source", this refers to Islamic law. Islamic law is not, as is widely perceived, a standard set of written rules, but is rather an unwritten text that is interpreted by legal scholars in specific instances, drawing on the Qur'an and other reliable religious sources relevant to the tradition followed.

Sheikh: (1) A position of authority granted to people who are respected in society. (2) A religious or tribal official.

Shia: The second largest denomination of Muslims referred to as Shi'atu 'Ali or "party of Ali", the fourth caliph of Islam and first imam in Shia Islam.

Sunnah: Literally "the trodden path", this refers to the ways and practices of the Prophet Muhammad. Reference to these practices can be found in the Qur'an and in the Hadith.

Sunni: The largest denomination of Muslims referred to as Ahl al-Sunnah wal-Jama'ah or "The People of the Prophetic Tradition and Community"—with emphasis on emulating the life of the Prophet Muhammad.

Tafsir: Interpretation of the Qur'an, either by commentary or exegesis.

Taqlid: The practice of following rulings without

questioning the religious authority. This is a core tenet of the Shia Usuli school of Islamic law.

Tariqa: any particular brotherhood of Sufism (spiritual travel) that leads to a path to the Divine. It consists of a group of seekers following their guide (spiritual leader), and through spiritual deeds and guidance one reaches the ultimate truth of knowing God.

Ummah: The collective Muslim community.

Umrah: The "lesser pilgrimage" to Makkah. It can be performed any time of the year and has fewer rites than the hajj.

Usul ad Din: The basic foundations of the Islamic religion, represent creed, behaviour, and intellectual conduct and all are based on the rudiments of the Islamic faith.

Velayat-e-Faqih: A position of both spiritual and temporal powers in the Republic of Iran. Literally, "Guardianship of the Jurist", referring to the fact that while the Mahdi (awaited one) is in occultation, the jurists should have guardianship over the earth.

Waqf: A religious endowment or charitable trust.

Zakat: Mandatory distribution of excess wealth to the poor, and one of the five pillars of Islam. It typically consists of distributing 2.5% (one fortieth) of one's excess wealth every year, as well as mandatory charity during Eid al-Fitr, following Ramadan.

Zawiya: See khanqah, above.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

لَآ إِكْرَاهَ فِى ٱلدِّينِ قَد تَّبَيَّنَ ٱلرُّشْدُ مِنَ ٱلْغَىِّ فَمَن يَكْفُرْ بِٱلطَّٰغُوتِ

وَيُؤْمِنۢ بِٱللَّهِ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ لَا ٱنفِصَامَ لَهَا وَٱللَّهُ سَمِيعٌ عَلِيمٌ

البقرة ٢: ٢٥٦

صَدَقَ ٱللَّهُ ٱلْعَظِيمُ

There is no compulsion in religion. Rectitude has become clear from error; so whoever disbelieves in the false deity, and believes in God, has laid hold of the most firm handle, unbreaking; God is Hearing, Knowing.

The Cow, 256

THE INDICES

INDEX BY NAME

I

J

K

L

M

N

O

P

Q

R

S

INDEX BY COUNTRY

CHAD

CHINA

COTE D'IVOIRE

ECUADOR

EGYPT

ERITREA

ETHIOPIA

FRANCE

GAMBIA, THE

GERMANY

GHANA

GREECE

GUYANA

INDIA

INDONESIA

IRAN

IRAQ

IRELAND

ISRAEL

ITALY

JORDAN

KENYA

KOSOVO

KUWAIT

LEBANON

LIBYA

MALAWI

MALAYSIA

MALDIVES

MALI

MAURITANIA

MOROCCO

MOZAMBIQUE

MYANMAR

NEPAL

NETHERLANDS

NEW ZEALAND

NIGER

NIGERIA

TUNISIA

TURKEY

TURKMENISTAN

UGANDA

UNITED ARAB EMIRATES

UNITED KINGDOM

UNITED STATES OF AMERICA

UZBEKISTAN

YEMEN

ZIMBABWE

"The garden of Love
is green without limit
and yields many fruits
other than sorrow and joy.
Love is beyond either condition:
without spring, without autumn,
it is always fresh."

— Jalāl ad-Dīn Muhammad Rūmī

